

# THE CHRISTIAN CENTURY



**Richmond Avenue Church of Christ, Buffalo, N. Y.**  
The Mother Church in Buffalo, Raphael H. Miller, Pastor.

CHICAGO

*The* **CHRISTIAN CENTURY COMPANY**

358 Dearborn Street

## The Christian Century

A WEEKLY RELIGIOUS, LITERARY & NEWS MAGAZINE  
PUBLISHED BY

**The Christian Century Co.**  
358 Dearborn St., Chicago

Entered at Chicago Post Office as Second  
Class Matter, February 28, 1902.

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you have seen him and made him a sub-  
scriber. Ask him; plead with him;  
agonize over him—so that you get him.  
Then you are ready to sleep the sleep of  
the just.

Our proposition on the back page is  
perhaps the call of opportunity for you  
to do a great work for God and humanity.  
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club of Christian Century subscribers  
may mean more than you imagine.

## HELP THAT ABIDES AND MUL- TIPLIES.

In the Centennial campaign we are en-  
deavoring to do more and better work in  
every phase of Christian service; but  
especially we are striving to add \$10-  
000,000 to the permanent assets of the  
churches. This is to be distributed in  
church, college, mission and benevolent  
buildings, and in endowments and per-  
manent funds for all our institutions and  
organizations. The entire receipts of  
the Church Extension Board count in  
this reckoning. And they count for more  
than their gross amount. They are mul-  
tiple by the number of other offerings  
and interests toward which the benefited  
church contributes. Very little money  
comes to missions, education or benevo-  
lence from congregations meeting in  
lodge rooms and rented buildings. But  
give the young church a home of its  
own! Immediately it accepts the respon-  
sibilities and claims the privileges of  
churchhood. Naturally its membership  
is strengthened by the addition of many  
who were not attracted to the nomadic,  
nondescript organization. The housed  
church is open to the suggestion that it  
should have an auxiliary to the Chris-  
tian Woman's Board of Missions. It not  
only makes an offering for state, home  
and foreign missions, but having now a  
minister of its own to inform its mem-  
bers of the kingdom's larger progress  
and wider needs, the amounts contrib-  
uted show a healthy increase from year  
to year. It is now willing to become an  
auxiliary to the college in Christian edu-  
cation. The mid-week prayer meeting  
is given a home-like place for assembling  
and the Lord's Supper is doubly helpful  
when it is celebrated in a place appointed  
and consecrated for the purpose. It is  
possible now to hold a revival and to  
munify in a worthy way. And all this is  
done not once or twice, but week after  
week and year after year perpetually and  
increasingly. Help Church Extension and  
you help every other part of the Chris-  
tian life and service.

W. R. Warren.

Centennial Secretary.

## 1906 International Missionary Conventions

Buffalo, N. Y.  
October 12-18

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# The Christian Century

Vol. XXIII.

CHICAGO, ILL., AUGUST 30, 1906.

No. 35.

## EVENTS OF THE WEEK

Ten indictments containing 6,428 counts were returned against the Standard Oil Company on the true bills voted by the two federal grand juries which made their reports this week to Judge Bethea of the United States Circuit Court in Chicago. The indictments cover five different classes of offenses, and the total amount of rebates which it is claimed seven railroads implicated paid the trust in the last three years is \$487,690.

### Oil Company Indicted.

The board of review of this city finished its hearings of cases for 1906 assessments. Figures showing the results of this year's work will not be available for about two weeks, but it is known that the totals of real estate and personal property assessments will be larger than ever before in the history of the board. Chairman Fred W. Upham of the board estimated at the close of the day's work that there would be an increase of 20 per cent in the total of personal property assessments, which would make the new amount nearly \$500,000,000, last year's total being \$414,685,695 (full values). The real estate total probably will be not far from \$1,625,000,000 (full value). On these figures the total real and personal property in the county will be about \$2,125,000,000, against \$2,013,082,295 last year.

Gen. Min, commander of the Seminovsky Guard regiment, who suppressed the riots at Moscow last

### Russian Assassination.

December, was assassinated by a young girl at Peterhoff Sunday night, almost under the shadow of the czar's palace. Gen. Min was at the railway station with his family when he was killed. The girl, who is not more than 18, fired five shots from a revolver into his back, killing him instantly. Mme. Min seized the assassin by the hand and held her until the police arrived. After her arrest a bomb was found concealed in her dress. The death sentence long had hung over the head of Gen. Min, owing to the disfavor into which he had fallen because of alleged harsh methods and cruelties. It was Gen. (then colonel) Min who commanded the Seminovsky regiment when the people were shot down near the Technological institute in St. Petersburg on October 31, and who, it was stated, wanted to set the buildings of the institute on fire and roast the students inside. A military dictatorship again is discussed, the grand dukes urging the czar to authorize the plan. The assent of the czar has not been received, however.

Government postal officials put a check last week to the operations of what they declare has been an enormous swindle by which investors have fleeced out of \$850,000 in the last five years. Two arrests were made, and government officers are searching for three other persons for

whom warrants have been sworn out before Judge Humphrey of the United States Circuit Court. Two concerns, operated by the same people, the Tabasco-Chiapas Trading and Transportation Company and the Lu-me-ha Mills Company, the latter a subsidiary company of the former, were raided by Postoffice Inspector Ketcham and Deputy United States Marshal Middleton, who arrested Henry D. Bushnell and I. H. Miller, president and treasurer respectively of the concerns. The prisoners were arraigned before United States Commissioner Foote and held in default of bail of \$2,000 for hearing August 31. According to the prospectus issued, the basis of the operations conducted by the companies is a tract of land in Fronteras, Mexico, where coffee is said to be raised and where is supposed to be located a shipyard with the company's own vessels plying on Mexican rivers and doing a trading and transportation business. Attractive pictures of the boats are shown in the prospectus.

A financial battle, with \$25,000,000 in cash and the control of the Chicago, Milwaukee and St. Paul

### Railway Battle On.

railway system, is on between those field marshals of finance, J. Pierpont Morgan and E. H. Harriman. In the battle are involved twice as many millions of dollars and three times as many thousands of miles of railroads as were represented in the famous fight for possession of the Chicago, Burlington and Quincy, which resulted in the memorable Northern Pacific corner, when the price of that stock was rushed up to \$1,000 a share and a panic in Wall street followed. The opposing forces consist of J. Pierpont Morgan, James J. Hill, and their friends, foreign capitalists, on one side, and E. R. Harriman, practical owner of the Union-Southern Pacific roads, with Sir William Van Horne, Sir Thomas Shaughnessy, as controllers of the vast Canadian Pacific system, with their friends on the other. Remaining neutral for the time being, but inclined to throw their weight to Harriman, are James H. Smith and William Rockefeller, as principal stockholders in the St. Paul. On the outcome of the war depends whether the St. Paul road is to be extended to the coast, for which purpose a \$25,000,000 new stock issue was voted, in a northerly direction, and so seriously injure the traffic of the Great Northern and Northern Pacific systems, or southerly, to impair the future profits of the Union and Southern Pacific.

The new railroad rate law went into effect at midnight last Monday, marking

### Rate Law Now in Effect.

an epoch in the history of the railroad business of the United States. It revolutionizes interstate commerce methods. Practically every railroad company in the United States violated the new law at the moment it went into effect. According to the new law, the roads were to have filed with the commission by mid-

night all their tariffs and charges, showing not only the full cost of transportation from point to point, but also what items go to the making up of this cost. Henceforth there can be no "extras," but the shipper is expected to be able to obtain in advance a final statement of the charge he has to meet. Not a single company was able to comply fully with the provisions of the law requiring them to have all their schedules on file by midnight. The schedule of switching charges was the most difficult of completion, and it is said that no road was able to finish it in time to file as the law directed. Ever since the law was passed rate clerks and printers have been kept busy preparing the new tariffs, which necessarily will be far more bulky than any ever before issued. The railways contend that compliance with the requirements to publish charges between all stations and to keep two copies of all tariffs posted in every station is impracticable, and will ask that they be construed with much liberality. On the other hand, they are preparing to obey the requirement that they shall adhere strictly to their published rules and rates with a rigor which shippers are likely to find troublesome at first. Under the law every company which fails to complete its schedule might be fined, but it is understood that the interstate commerce commission will give additional time in every case when a road has given evidence of sincere intent to comply with the law.

For several days it had been stated that Gen. Guzman's force of insurgents,

### Battle in Cuban Revolt.

which was variously estimated at from 200 upwards, contemplated an attack on Cienfuegos. Col. Valle, with a detachment of rural guards and volunteers, was dispatched thither for the purpose of engaging Guzman and breaking up the band. The encounter of the two forces on Monday resulted in the worst disaster which the insurgents have sustained up to this time. They lost seventeen killed and many wounded, while the loss to the government force was one killed. The government is without further particulars of the fight. Senator Dolz, a leader of the moderate party, at the conclusion of a conference with President Palma, stated that practically all the insurgent leaders of consequence except Pino Guerra had signified their willingness to disband their men if all were positively guaranteed immunity for their insurrectionary acts. On account of information of the insurgents' willingness to quit the field there will be no further enlistments. The insurrection seems to be in shaky condition, although the end may not be as near as members of the government profess to believe. Former Congressman Faustino (Pino) Guerra, the insurgent leader operating in the province of Pinar del Rio, in a signed statement declares that he is as determined as ever that the last presidential election shall be annulled before there can be peace in Cuba.



## EDITORIAL

In Essentials, **UNITY**; In Non-Essentials, **LIBERTY**; In all Things, **CHARITY**

### THE SECRET OF PERMANENCE.

If the first Sunday in September passes in any of our churches without an offering for Church Extension, it will be either because that church has provided for the offering at a different time or in another manner, or is unfaithful to one of the most important enterprises committed to our charge.

It is useless to plant congregations through the instrumentality of home missionary labors unless they have such a material equipment as will make them permanent. The evangelist must be followed by the builder. Indeed the evangelist can hardly do his work effectively until a church building is obtained.

In the days of David he felt the unworthiness of the contrast between his palace of cedar and the curtain-covered abode of the ark of God. While such remained the case, the sanctuary could never be regarded as permanent. The stability of the kingdom demanded a fixed and worthy resting place for the ark. In many a community the cause of Christ is suffering for the same reason—the ark of God abides between curtains or in store rooms or rented buildings or halls. Never can permanence be secured in such conditions. Many people who might be influenced to enter the fellowship of the Disciples prefer to remain as they are till a better equipment is secured. As a result of delays, they are lost, and strength that might easily be secured is missed for the want of early and decisive action.

No work stands nearer the source of our permanent power than Church Extension. No enterprise among us appeals so directly to the thrifty spirit of the successful business man. Such a man knows the importance of seizing an opportunity on its first discovery. The Church Extension work is such an opportunity. The first Sunday in September is the first chance to improve it. An offering for the fund is the way to seize the occasion. A hundred thousand dollars yearly is needed. A million before 1909 is a necessity.

H. L. W.

### REMEMBER THESE THINGS.

The hour will soon strike for the September offering for church extension. As that hour draws near it will be well to remember some very important considerations relative to the work of the Church Extension Board.

Remember the number of appeals for help. One hundred and nine churches have applications on file at present; and by the most recent word from all of our state secretaries and from our city evangelization societies there are in the United States and Canada about 537 churches that would build at once if our board would promise the necessary aid.

Remember the long line of our advancing hosts and the extent of the territory in which our board is seeking to aid needy congregations. Appeals come from Miami, Fla., which is the extreme southern railroad point on the East Coast railroad, to Milestone, Saskatchewan, Canada, where A. E. Jones is ministering. A call comes from Holtville, Cal., a thriving town near the Mexican border in which a loyal membership of 23 persons has paid for a thousand dollar lot upon which they wish to erect a modest two thousand dollar house. In the oth-

er direction S. T. Willis is making a desperate struggle to complete a church building on 169th street, New York City, which will be a credit to the brotherhood.

Remember the number of new churches which are organized every week. We have many organizations creating new mission churches continually: County co-operations, district conventions, city evangelization boards, state societies and territorial boards, the American Society, the Christian Woman's Board of Missions, who are spending one-half of their money in evangelization work in this country; the Board of Negro Education and Evangelization. Do you wonder that we are asking for the million by the time of our centennial? All the above organizations are creating new churches and fifty per cent of these mission churches call upon our board for aid. This is the case in all religious bodies, that one-half the new organizations ask aid of their church extension or church building funds.

Remember that the affairs of the Church Extension Board are administered in the most business-like manner. Clear titles are secured. Property is freed from "strings" and hampering conditions of sale. Practically nothing is lost on bad loans. Loans are promptly paid by churches and then sent forth in new loans to erect other buildings. Remember these and other good things about our Church Extension Board and take the most liberal offering possible for the work of this most deserving cause.

### THE LOGIC OF RELIGIOUS BIGOTRY.

Webster's Dictionary defines a bigot to be "one who regards his own faith and views in matters of religion as unquestionably right, and any belief or opinion opposed to or differing from them as unreasonable or wicked."

The essence of bigotry, and that which makes it so hateful, is the negative conclusion it draws, that the opinion opposed to it is wicked. Bigotry does not consist in holding one's own views as right, or even as unquestionably right from one's own point of view or understanding; but in attaching culpability to the opposite view, it is this that makes the bigot intolerant of those who differ from him, there is no room for variation or freedom of opinion in his iron-bound creed. In his opinion truth is something that can be measured with rule and compass, and comes from the mind of God as one of his prophets to the minds of men as cubic blocks of wood come from the sawmill or carpenter shop—each piece exactly measured and marked, and capable of being piled away in the drying kiln for future use. No matter how long it may remain in storage, it always remains the same, except a little drier, and can be brought out and used just as effectively, whether in one year or a thousand years.

The theological system of the bigot is built up just as a child builds a house out of blocks, all of his ideas one made to fit together with straight surfaces and square corners. An idea that is a little oval on one side, will not fit in with his other ideas and is thrown away as matchless. And it is worthless, even dangerous, to his system of exact lines and measured proportions. A round idea put

into his system of blocks, would endanger the entire building.

It has never entered the bigot's mind that truth is a living thing, and the whole body of religious truth a living organism—that truths differ as flowers and fruits in garden differ, they differ but they do not conflict. Each realizes its own nature, and serves its own purpose, and together they compose an order that pleases and satisfies. The garden or the forest, of course, does not please the carpenter's mind. Fruits and flowers and trees do not grow together in the regular forms of boards, planks and shingles. The carpenter cannot use the tree until it has been deprived of life and put through the sawmill. A bigot can tell when a new idea agrees with the old ideas in his mind, just as the carpenter can tell when one shingle agrees with another. The test of truthfulness and of usefulness, in the bigot's mind is just his ability to make one idea fit exactly with another. It is not difficult, therefore, to understand why the bigot calls all views of religion that do not agree with his unreasonable and wicked. He can not use them in his wooden systems, therefore they are useful only for fuel. And he is usually ready to burn both the idea and the person that holds it.

In personal religious life the bigot uses the following logic:

1. All professing Christians ought to lead a perfect Christian life.
2. Those who do not lead perfect Christian lives will not be saved.
3. I am the only one who leads a perfect Christian life.
4. Therefore, I am the only one who will be saved.

Such perfect certainty and assurance must be comfortable to the one that holds them; but at the same time it must be a little dismaying to contemplate the loneliness of heaven with no one else there but one's self and God.

In denominational life we are sometimes treated to the same bit of comfortable logic

1. All religious bodies ought to conform perfectly to primitive Christianity in faith and practice.
2. Only such as do are Christian and can be fellowshipped as Christian.
3. The Disciples of Christ are the only religious body that conforms perfectly to primitive Christianity in faith and practice.
4. Therefore, they are the only body that is Christian, and no other body exists that can be fellowshipped as Christian.

Admit each of the above premises and the conclusion is inevitable. Deny any one of them and the conclusion is impossible. Such logic is possible only to the mind that treats primitive faith and practice as pieces of timber that can be squared and measured, and fitted together without crack or crevice. It could not be affirmed except on the basis of a principle that reduces primitive Christianity to law and order, to ordinance and organization. It is never, among the disciples, affirmed of anything but externalities, that can be estimated with the eye, or handled with the hand. But pure religion and undefiled before God, is fortunately, something deeper, more inward and abiding.

E. G.



### ON TO BUFFALO.

As the men of Israel turned their faces to the holy mount of Zion and gladdened their journey with anticipations of the joys of the great pilgrimage festivals, let the men of our whole brotherhood set their feet in paths toward our own meeting place of the hosts of God and go up to our great convention with happy anticipations of the glorious days of the festival.

What better convention city than Buffalo. It offers all the attractions of a queenly hostess. Beside, there are Niagara Falls only twenty miles away, the Chautauqua but a brief journey distant, the "Thousand Islands," a score of delightful side trips about the city, and the excursions to other Eastern cities within easy reach by rail or steamer from Buffalo.

But these delights will not be our chief concern. Our deepest desire will surely be for the rich things of the convention sessions. The glad, surprised greetings; the faces of men we have known only from afar, the new friendships; the warmth of welcome, the great services of song; the cheering reports and stirring addresses with campaign watchwords and and battle shouts; the glimpse of the sunlight on the helghs of our Centennial Mount and the inspiration for the upward climb—all these and more our gathering host shall know. We have four churches in Buffalo and ten others near. For the sake of these churches, for the good of the fifty churches of the state for the sake of all our churches, moving on to a great Centennial, let the word go down the line "On to Buffalo!"

### OUR MANAGER'S CAMPAIGN

We bespeak the hearty co-operation of all our friends in the campaign for five thousand new subscribers to the Christian Century which our business manager, Mr. W. F. Mulvihill has inaugurated. Mr. Mulvihill works for success and inspires enthusiasm and confidence because he not only votes as he prays but he works as he plans and plans as he works.

The high ideals of the Christian Century in its advertising as well as its editorial columns was a strong inducement to Mr. Mulvihill in his acceptance of the business management of the paper.

We do not think we have over-estimated the practical interest of our brotherhood in a Christian journal which places the emphasis upon the Christ-spirit expressed in kinds words and good deeds, rather than the spirit of carping criticism expressed in contention and intolerance. We shall continue to trust the Christian people to co-operate with us in enlarging the patronage of a Christian paper which has set the standard for cleanliness in its advertising columns and Christliness in its editorial columns.

None may surpass us in our advocacy of loyalty to the Word of God and liberty in the Son of God. "Where the Scriptures speak we speak." In matters of opinion, however, we shall plead for the largest liberty.

Hundreds, perhaps thousands of letters have come to our office approving the course of the Christian Century in placing the emphasis where Christ placed it upon the Christ-spirit and ethics—love and good deeds. We now ask these kind friends to show their practical interest in these principles by entering into the campaign of our new

manager with enthusiasm and determination for success.

C. A. Y.

### THE VISITOR.

There are three lines of railroad from Salt Lake City to the Pacific coast. One goes over the desert and the mountains to Sacramento and San Francisco, the second to Portland, Ore., past Boise, and the third to Los Angeles by the route to San Pedro by the Sea. The latter is a new road, and has many advantages over the other lines. Its route is more picturesque, its equipment superior and its mileage shorter. There are two fine trains daily, one of which is palatial in its appointments. We left Salt Lake City at midnight, after visiting again the Mormon sanctuaries, the fort, the University of Utah, with its White "U" set in stone far up on the side of the mountain, the interesting salt works near the Salt Lake, and the much boasted of, but uninteresting Saltaire on the borders of the same inland sea. Visited in the spring or early summer, when the streams from the mountains are filling the channels along the sides of the streets, and with the air of freshness upon it, Salt Lake City is not uninviting, and to the saints of the Mormon faith who come in from the desert, the contrast must prove as fascinating as do Damascus to Mohammed. But even at its best it is not an attractive place, and in midsummer all its beauty has departed, and it is only a rather overgrown and badly kept town.

The next morning we were rolling along through southwestern Utah. On both sides were mountain ranges with dull-red peaks reaching up to catch the light. By the side of the track a stream was flowing with unhurrying movement, and small mining camps could be seen up the canons whose ends we passed. Wherever the train stopped, there was a little knot of miners, waiting for mail or to welcome an arriving comrade. Several of these miners were unmistakably eastern men, who for health, or through interest in the mining business had gone out to the camps. On the train the talk of the men in the smoking compartment of the Pullman and on the day-coaches was almost wholly of ores and the fortunes to be made in them. Many of them exhibited bits of the ore dug from promising shafts. At some of the stations the boys from the camps were waiting and now and then the train remained long enough to allow us to see the distribution of mail at the single building which served as station, postoffice and general store—letters addressed in dainty feminine writing to young fellows, some of them with unmistakable marks of consumption upon them, who eagerly tore open the missives and went slowly up the track reading as they went. One wondered if some of them would live to see their eastern sweethearts again.

At one point we had to take the siding for an east-bound train. The mountains rose high on either side, and along the road ran the same quiet stream we had followed for two hours. In the pause everyone was out upon the track walking about, when suddenly there came a rushing sound which might have been the train only it came from the wrong direction. In a moment more a great volume of water came dashing down the gorge, carrying with it driftwood and even logs and trees, and completely filling the channel of the stream. Somewhere up in the mountains a cloud-burst had oc-

curred, and the water was now rushing down to spend itself in the wider river below.

One of the advantages of the San Pedro route to California is its reduction of desert journey to a space of some forty miles. As this section of the road is reached after Utah and Nevada are left and California is entered, and as it is crossed in the night, the discomfort is not great. More than this, the judicious use of crude oil on the track reduces the dust to the minimum. But even with this relief, the heat was sufficient to remind the Visitor that he was in the desert. At Caliente, about noon, the thermometer rose to 112, and even at Los Vegas at sunset it was 98. Such heat in Chicago would have been killing, but in that dry climate it was only uncomfortable. In the stretch of sand we crossed in the night even higher figures are reached, and in Death Valley, a little distance north it is not uncommon to hear reports of 118-120.

At Los Angeles, which is enjoying a career of prosperity never before equaled, we had the assistance of A. C. Sinclair, who by general consent is bishop of the brotherhood in that region. The First Church, of which he has been pastor for thirteen years, is enlarging its capacity by the addition of a commodious Sunday School auditorium and other valuable features. The Magnolia Avenue Church, for which J. P. McKnight ministers, has grown into strength within three years. The other churches under the oversight of the Evangelizing Board of Southern California, are showing excellent signs of growth and when to these are added the organizations projected and sustained by Coulter, the strength of the disciples in the city is seen to be considerable.

A practical demonstration of Christian Union has been given in Los Angeles in the work of Church Federation. In addition to all such forms of co-operation as pulpit exchange, united evangelism, civic reform and temperance agitation, the Federation Council has projected and is successfully managing a noon day club, where representations of the Christian interests of the city meet for lunch, and confer on matters relating to the welfare of the place. It has now grown to be one of the most popular midday meeting places in the city, and at its tables may be found daily some of the most influential Christian men in Los Angeles. This is the sort of federation that counts. One such practical manifestation of the spirit of union is worth all the discussions and arguments in the world. It proves that the people who are really bringing things to pass in the different churches are weary of differences, and are eager to meet on common ground. It is needless to say that A. C. Sinither is one of the leaders in this enterprise.

Los Angeles is a city of strong and well-attended churches. Its people are church-goers. In this regard it reminds one of Brooklyn or Louisville. It enjoys the ministrations of some of the strongest men in the American pulpit. Robert McIntyre, Robert J. Burdette, Walker P. Lee and the Days, father and son, are among the best known men in their denominations. Nor have the disciples reason to be ashamed of their representatives.

## The Disciples of Christ at the Close of a Century

### V. Worship

H. L. Willett

No element in the life of a religious body more distinctly reveals its tone and spirit than the manner in which it orders and conducts its services. From a primitive norm of somewhat varied but yet simple character in the apostolic days, through the development of a stately ritual in the middle ages to the protestant uprising, which issued in a multitude of denominations, and forms of worship as varied, the church has passed. To-day many types of public services are employed, ranging all the way from the gorgeous ministries of the Greek and Roman Catholics, closely followed by the Church of England and the Episcopalians, to the severely simple worship of the Moravians and the Friends. This variety arises from varying emphasis on ritual, organization and belief respectively. Those churches which hold either or both of the first two in high esteem will magnify the value of the public service; while those in whose program doctrine has the chief place will regard forms of worship as of minor importance. This is true of the protestant bodies in general, and especially of the Methodists, Baptists and Disciples.

Yet it is significant that in the matter of Christian worship, as in that of church organization, every group of Christians harks back to the New Testament. It may seem a far cry from the spectacular ritualism of some of the "high" churches to the modest forms of the apostolic days. Yet by references to priesthood, altar, sacrifice, ordinances and holy places in the Scriptures even these attempt to make good their claim of derivation from divine precept or precedent. More correctly do the non-liturgical bodies conform to the example of the primitive age.

It may be of interest therefore, to observe the characteristics of Christian worship in New Testament times. It is apparent that neither our Lord nor the apostles outlined any method of conducting public service. The few references to the theme assure us that the utmost simplicity and liberty prevailed. The Lord's day was observed as a day of sacred memory and service. On that day, consecrated by the resurrection and the descent of the spirit, the disciples assembled. The chief observance of the occasion, and the object of their assembly, was the celebration of the Lord's Supper. The Scriptures were read or repeated, prayers were offered, psalms and hymns were sung, and sermons were preached when one able, so to proclaim the Good News, was present. The Jewish Book of Psalms was the hymn book of the early church. To it there were gradually added the hymns of the saints as they took form, such as those recorded in the first two chapters of the Gospel of Luke and here and there in the writings of Paul and the Revelation. In addition there was no doubt such common confession of faith as tended to take a more or less fixed verbal form, such as the one recorded in 1 Tim. 3:16. In the use of these and other features of the worship, such as the "glossa," or tongues, there was no doubt the utmost

liberty, save when apostolic wisdom or common propriety suggested proper restraint. No one thought of rubrics and ritual.

But the love of scenic features is inherent in human nature. The Greek, Roman and Jewish religions were full of them. The influence of these cults upon Christianity, and the imagined necessity of impressing the multitude with the majesty of the Christian faith led to the elaboration of forms. The transformation of the Basilica into the church aided the process. From a service of worship and exhortation in which all had freely joined there was developed a form of ministration much more ambitious, consisting almost entirely of sacred rites performed by an exclusive priesthood, and leaving to the people only the scantiest participation. The sermon was curtailed or abandoned. The mysteries of the faith were represented in symbols. The imagination of a crude age was captivated by the appeal to the sensuous and spectacular. It is probable that the churchmen of such an age believed themselves to be using the most effective means of promoting the power of the church and the glory of God.

It was against this exaltation of the worship as a formal and mechanical function that the reformers registered their vehement protest. It was not because they under-valued an impressive form of ministration, but rather that they saw all Christian worship devitalized by reliance on scene and ceremonial. They perceived that an ignorant and superstitious generation, easily led into the net of priest-craft, needed instruction in the realities of the faith and emancipation from the thralldom of mere externals. As a result, the protestant reformation inaugurated a type of church service in which the sermon was the chief feature. Of course the other elements of apostolic worship were not abandoned. Public prayer, the reading of Scripture, songs of praise, especially the psalms, and the celebration of the ordinances of baptism and the Lord's supper, were continued as essentials of the occasion. But the sermon held the chief place. It was the one opportunity to urge the reform of the church and the individual. The attendant exercises were grouped about it as aids to its proper impressiveness. All the accessories such as vestments, candles, crucifixes and censers, on which dependence had been placed to create the supposed atmosphere of awe and reverence were abandoned. The worshipper was bidden to enter at once and boldly into the secret place of the most high. No intermediation of priest or vicar was of any value. The services, stripped of all former ornamentation, were reduced well-nigh to meagerness and bareness, and preaching was exalted as the true expression of the religious life of the Lord's day.

This tradition carried far. The reaction from ritualism was pronounced and almost universal in protestantism. With the exception of the Church of England,

and its American expression, the Episcopal church, the non-catholic commissions have united in the abandonment of the more formal church service. It became the fixed custom of the reformed churches to hold up to reproach and denunciation the elaborate and often beautiful services of the liturgical sort. It was insisted that anything more ambitious than the ordinary meager and often commonplace exercises of the non-conformist bodies savored of papacy, and was to be reprobated.

Gradually, however, there has come over protestantism a more wholesome recognition of the value of order and dignity in the public worship. It has been borne in upon the minds of reflecting Christians that the revolt against Romanism carried the reformers much beyond the medial line between the extremes of ritualism and barrenness. The one is as likely to become a misused point of conscience as the other. There is no more value in a public service which makes a virtue of informality and inattention to the proprieties of the Lord's house than in one which goes to the opposite extreme and esteems them above all things else. There is an inherent craving in the reverent soul for such recognition of the beauty of holiness in the place of worship as shall aid in making impressive all the features of public worship. Our generation has witnessed a marked growth of interest in the enrichment of church services, and the result has been of the highest value. Especially in America, is this corrective needed, where the recognition of the sacredness of the house of God and the exercises of public worship is so likely to be broken down by a lack of home training, and by the self-consciousness and confidence of the individual in the face of all things, human and divine. No one wishes to revive the use of those mere rites and forms which in all but the "high" churches have been abandoned and happily abandoned. But it may well be acknowledged that while few of the free churches are in any danger of a return to ritualism, many of them are in danger of allowing a new ritualism to be made out of the very simplicity on which they pride themselves. It is as much of an error for a church to pride itself on its disuse of all the elements of taste and impressiveness as for it to boast of vestments and candles.

The Disciples of Christ were reformers of the reformers, the most protestant of Protestants. Against all tendencies to invest the public worship with formality in the protestant communions with which they were associated, they reacted with a vigor which fixed the type of their public worship for a long period. The norm of conduct observed in the ordering of public worship has been of the very simplest. Not only so, but informality has been a point of pride with many of our preachers and congregations. The spirit of cordiality prevailing in the membership has often led dangerously near the line of a total neg-



lect of the dignity and solemnity which belong of right to the sanctuary. In many of our churches, miscellaneous conversation has been permitted to usurp the place of the quiet and stillness which ought always to precede and prepare for the opening of the service. Such conditions usually prevail in those churches where the minister gives little thought to the order and beauty of the service, but reduces it all to the level of a series of necessary and performed parts. In part this is due to the lack of taste in the congregation itself; and in part to the fact that the minister has never been taught the proprieties of the conduct of church services in his preparation for the ministry. A worshiper who has never been accustomed to a reverent and actually worshipful manner of observing the ministries of the Lord's day may be indifferent to the whole matter. But it is a happy augury that many of our people are becoming increasingly sensitive to the tone and spirit with which public worship is conducted.

It is therefore a satisfaction as we approach the centennial of our history, to

record a deepening sense of obligation on the part of our ministers and congregations to the demands of the New Testament and of the enlightened Christian mind that in the church all things should be done decently and in order. The enrichment of public worship is proceeding in most of our churches simultaneously with an enlargement of vision as to the glory and dignity of the Christian life. It is perceived that not only is a strong and vital message needed in the pulpit, but its announcement of music, Scripture reading, prayer and celebration of the ordinances should be dignified and beautiful. Only as strength and beauty are united in the sanctuary, is the end of worship reached. The enrichment of service will consist in a larger attention on the part of the minister to the other features of the day than the sermon, in an ampler use of Holy Scripture in the opening "call to worship," the responsive reading, the offertory sentences, the celebration of the Lord's supper and of baptism, in lifting up the ideal of a quiet and reverent behavior on the part of all in the house of God, in the restraint of

choirs from the attempt to render music beyond their capacity to interpret, and in the observance of harmony of action on the part of all who in the capacity of deacons or collectors share in the conduct of the service. Such natural and unostentatious attention to the order and form of the service as is witnessed in a large and increasing number of our churches is a genuine satisfaction not only to our own people, but to all who come in to worship with us. While it is possible for an individual to overestimate the importance of taste in public worship, and to incapacitate himself to enjoy the ministries of a church whose worship is marked by crudeness and carelessness, yet this is proper to insist upon such observance of the refinements of order and dignity as shall make such offenses rare and negligible. It is in this Disciples is steadily and happily moving, disciples is steadily and happily moving, while at the same time, and for this reason it is increasing in power and effectiveness.

## By Train and Trolley from Buffalo

By C. J. Phillips

It is not generally understood by people in the middle west that Buffalo is at the very gate way to the greatest summer resorts on the North American continent. There are resorts in New York State which are not excelled by anything on the globe.

The wonders of Niagara Falls, only 20 miles north from Buffalo, are known to all. Niagara Falls can be regarded as a part of Buffalo. The two places are connected by both steam and electric roads with hourly service. There is a most delightful ride by steam cars along the banks of the Niagara River and the distance is covered in thirty minutes. The electric cars cover part of the distance along the river and the remainder of the distance through the green fields and orchards and through the streets of the beautiful city of Tonawanda.

Six miles below Niagara Falls is Lewiston, where steamers are taken for a trip over Lake Ontario to Toronto and down the St. Lawrence and through the Thousand Islands. Niagara Falls and Lewiston are connected by both steam and electric roads with hourly service.

But the Switzerland of America is to be found in the Adirondack mountains, where beautiful lakes are to be found in abundance fringed by mountain peaks covered with dense foliage where deer, antelope and bear abound, and the lakes afford the very best of fishing. It is a paradise for the sportsman with either the gun or the fishing rod. Beautiful Lake Placid located nearly 5,000 feet above sea level is a haven of beauty, with ample hotel accommodations. With a skiff one can row across the lake or enjoy a stroll along the mountain side, which is as it was created, in its original loveliness. Only a few miles away is the historic Lake Champlain, which was the scene of so many bloody battles in the early days in this country when the English and the French battled to the bitter end for supremacy, and the American Indians who inhabited this region were induced to first support the English and then the French depending upon the craftiness of the officers in command. And the genius of the white men coupled with the wild and treacher-

ous nature of the Indians caused some of the most blood thirsty butcheries of which we have record in the early settlements of this country.

A trip down Lake Champlain by steamer from Plattsburg affords the traveler a view of all the old forts and battle grounds. The steamer zig zags down the lake, making its landings first on the New York shore and then over on the Vermont shore until finally Fort Ticonderoga is reached. The shores abound in beautiful summer homes and in places the fertile farms extend down to the very water's edge. The Blue Mountains of Vermont are seen on the East and the Adirondack Mountains on the West. The width of Lake Champlain varies from a few hundred yards to about fifteen miles in its widest place, so that the shore is always visible. From Fort Ticonderoga the traveler can take steam car for five miles over to Lake George, where you rise at the rate of about 165 feet to the mile. Hence Lake George is located on a much higher altitude than Lake Champlain. Lake George is one of the prettiest bodies of water on the globe. It is so clear that the naked eye can see fish in the water at a depth of forty feet. It is a fisherman's paradise, because fish can be located with the naked eye. The water, however, in parts of this lake is very deep, in places as much as 600 feet. Here are hundreds of small islands, varying in their size from a few feet square to 10 acres of grounds, and all covered with a dense growth of pine and under brush. A few of these islands are owned by individuals, but the greater number of them are state land and are open to campers without charge, and the only restrictions placed on them being that they are not to destroy the timber. The mountains in this vicinity are covered with a heavy growth of pine. It is not uncommon to see pine trees with their tops towering one hundred feet heavenward, and it delights one's soul to wander along the roads on the mountain sides drinking in the mountain air perfumed with pine and spruce—an ideal spot for tired nerves.

The mountain scenery in northern Pennsylvania and the great anthracite coal fields in the vicinity of Scranton where mines of pure anthracite coal in places fifty feet thick are to be found, Mt. Pocono with its beautiful lakes, commodious hotels, and the far famed Water Gap through which rushes the Delaware river, and the historic places in the vicinity of Morristown, N. J., where George Washington with his brave army defeated the English and made this country a republic, are all within a few hours ride of Buffalo. In fact none of the places enumerated are distant to exceed a night or a day's ride. Low rates are given by all railroads and hotel accommodations can be found at reasonable expense, and any delegates desiring to visit any of these points or any of the others which have not been mentioned in this article will be furnished all the necessary information on application as to rates, routes and other accommodations, to the chairman of Transportation Committee, International Missionary Conventions, 308 Marine Bank building, Buffalo, N. Y.

C. J. Phillips.

### AN ITEM OF GOOD NEWS.

After an address on foreign missions before the Southern California Convention, at Long Beach, the night of Aug. 12th, A. C. Smither and wife, pastor of the First church, Los Angeles, proposed to support a missionary himself on the foreign field by giving \$600 a year if two other persons would do the same. Quick as a flash, C. C. Chapman of Fullerton, Cal., and W. L. Porterfield of Long Beach, responded. The church at Long Beach, E. W. Thorton, pastor, will also support a missionary, beginning March next.

We now have eight missionaries supported by as many personal friends. We ought to have, and I believe we soon will have, one hundred.

During the past eight weeks four Living Link churches and four Living Link individuals have been won on the Pacific coast.

F. M. Rains, Secretary.  
Cincinnati, O.



## Calls to the Convention

### A Constructive Blessing.

We regret the disastrous earthquake which followed so soon our great convention in the West last year, bringing destruction to San Francisco and vicinity. May we not have a reasonable anticipation of a spirited earthquake which shall follow our convention in the East this year, bringing the constructive blessing of life and power to Buffalo and vicinity.

F. D. Butchart.

Cleveland, O.

### A Power House.

Our great International Convention has come to be a chief event of the year to every wide-awake member of the Church of Christ. It is a mighty engine, a power-house, moving with consecrated enthusiasm all the great affiliated interests dear to us as a people. The convention at Buffalo should be made the most successful and effective of our history.

W. P. Aylsworth.

Cotner University, Bethany, Neb.

### Desires Endorsement.

I sincerely hope the Buffalo Convention, calmly and deliberately, without hysterics and without further discussion, will endorse the principles of federation set forth in the New York conference and thus put our body in line with the other evangelical bodies that are seeking a union of divided Christendom. Not to do so would be a practical abandonment of our historic mission as a people.

James M. Philpott.

St. Louis, Mo.

### Eager for the Fellowship.

The Buffalo Convention ought to be one of the most enjoyable and inspiring we have ever had. The hosts that gather there will come together to plan and pray for the great centennial campaign. It will call together a company of choice spirits who are ready to give themselves heart and soul to great undertakings for the Lord.

I am eager for the splendid fellowship of the Buffalo Convention. I. J. Cahill.

Dayton, O.

### To Demonstrate Our Liberty in Opinion.

We need a great convention at Buffalo to demonstrate that all this discussion, profitable and unprofitable, concerning church federation, has in no way affected the great missionary interests of the church; that among ourselves we practice charity in matters of opinion and yet are in perfect accord relative to these great things of the Kingdom. May God grant that this may be.

O. E. Tomes.

Indianapolis, Ind.

### Send the Pastor.

No greater boon could come to our National Convention at Buffalo than that every church among us be represented there. No greater blessing could come to our churches than that. What better investment could some of our churches make than to send their pastor to this convention, paying his expenses. What a renewing of the spirit they would experience! It would be the bringing back to them, of live coals from the altar.

H. O. Pritchard.

Shelbyville, Ind.

### The Expression of Our Missionary Spirit.

There are many reasons why the Buf-

falo Convention should be a great, earnest gathering of representative men and women from all of our churches. We have grown to be a great people. The convention is the active expression of the missionary and co-operative spirit among us. It stands for the consideration of great world-wide interests. At this hour, the cause of Christian unity for which we stand is forging to the front. Our Centennial is approaching.

C. M. Chilton.

St. Joseph, Mo.

### An Eastern Convention.

Our general convention at Buffalo ought to be one of the greatest in our history. The splendid growth of our missionary interests, the enlarged interest in evangelization together with the matchless victories of the past year, the approaching of our centennial celebration and the fact that this is the first convention held in the East for some time, all ought to conspire to make this a memorable gathering, characterized by good feeling, spiritual uplift, tre-



Raphael H. Miller, Chairman of the Executive Committee.

mendous enthusiasm and a most hopeful outlook for the future of the Disciples of Christ.

Austin Hunter.

Indianapolis, Ind.

### Every Church a Delegate.

The Disciples of Christ are a great and growing people. We have great enterprises both in the home land and in the lands beyond the seas. These demand the best thought of the best minds and hearts in the brotherhood. It is only in our National Conventions that our related interests can receive adequate considerations. Every congregation should be represented by at least one delegate. Matters of far-reaching influence will be considered. Send men who will act intelligently and in the spirit of the Master in every matter.

N. M. Ragland.

Fayetteville, Ark.

### A Great Convention and a Great Destiny.

We should have a great convention at Buffalo because we are a great people. Nothing less would be worthy of us. We should have a great convention because we have a great plea and nothing will

do more to get it before the country than a great gathering of the host, compelling the attention of press and public. We should have a great convention because we have great destiny and need the enthusiasm in working it out, which can only be generated when we undertake and achieve large things.

T. W. Grafton.

Anderson, Ind.

### The Marshaling of Hosts.

The Captain of our salvation has commanded the conquest of the world. Unity and co-operation must ever be watchwords of his soldiers which afair token victory in his name. The air is full of trumpet calls marshalling the hosts for "simultaneous campaign," not for cities only, in the onward sweep of this conquering army a whole city of churches is too small a conception. The states are planning, praying and marshalling together. Let us rally to the General Convention at Buffalo with special trains from every center in every state and the standard set for "Pittsburg, 1909" will be realized.

J. O. Rose, Cor. Sec.

Indianapolis, Ind.

### A Holy Convocation.

Our conventions ought to be, more and more, holy convocations unto the Lord. They should be occasions on which we go apart with our Lord to pray. We shall never be a really united people until we are more distinctively a people that "wait upon the Lord." Were we truly "filled with the spirit," the discussion of the question of federation, or any other living question, would be of the greatest aid to the cause of missions, rather than the occasion for an unseemly scrap. Did we "pray without ceasing," we should not have to put such emphasis upon evangelistic and missionary "round ups" and "rallies" in our churches. Let those of us who believe these things, go to Buffalo as we would enter the very holy of holies.

C. C. Rowleson.

Hiram College, Hiram, O.

### The Annual Pilgrimage.

The annual pilgrimage of God's people is a season of untold inspiration. It broadens the sympathies, cements friendships, extends acquaintance, unifies the religious forces. Intensifies the spiritual energies and spreads a mighty enthusiasm over a great and growing brotherhood; it gives a larger view of the work and a transforming vision of God. Join the pilgrimage, preachers and teachers; elders and deacons, presidents and superintendents, committees and laymen, rank and file—fall in line for Buffalo! Take Buffalo by storm! "As ye go, preach," in pulpit, on platform and streets, in shops and factories, in prisons and almshouses, in sermon and song send out the blessed evangel of our Lord.

Duluth, Minn.

Baxter Waters.

### Essential to Our Growth.

The National Convention of the Christian Church is one of the most significant gatherings in the course of the year in this country of many and great conventions. Its entire purpose, aim and spirit is growth, progress, enlargement. The wonderful growth of our people in numbers and power would not have been

larged vision, with a spirit to attempt large things, better contented with your home and church, with a rested mind and body, and with so much to think about that your own little troubles will be forgotten. You will live in a larger world. Canton, O. P. H. Welshimer.

### THE GREATEST MISSIONARY CONVENTION.

The Buffalo Convention, October 12-18, ought to be, and will be, the greatest General Assembly in the history of the Disciples of Christ. Buffalo is convenient of access. It is no great task to go to Buffalo, the railroads have entered into partnership with the Disciples, by granting special rates, to make this meeting great. The number of Disciples is greater, by several thousands, than at the time of any preceding convention, they are increasing with prodigious rapidity. Their numerical increase is amazing. They understand themselves and their mission as they did not a few years ago. They are gaining a wider and clearer vision. Their missionaries, at home and abroad, are more numerous. Their field is far more extensive than at any previous period. Over against the provincial view which prevailed a few years ago there is now a view as extensive as the human race. To even think of the beginning, purpose, program, progress, achievements of the Disciples of Christ kindles a glow of enthusiasm; what will be the emotion experienced by those who will be permitted to sit in their General Assembly in Buffalo and listen to the leaders of this great and rapidly increasing army, report battles fought and victories won! I am looking to the



Joseph P. Fell, Publicity Committee.

Buffalo Convention as the greatest in attendance, with the possible exception of the Jubilee Convention, in work reported as having been done during the past year, in enthusiasm, in the amount of money collected and expended, in bringing in the reign of righteousness, peace, and joy, and in great things planned for the future, this great convention will mark the beginning of a new era in the intellectual and spiritual experience of an uncounted multitude. Such gatherings promote unity of thought, sympathy, speech, purpose, program, movement among those whose inspiring watch word is Back to Christ!

B. B. Tyler.

Denver, Colo.

such addresses are usually simply tolerated, but not enjoyed. Cut all side shows such as solo singing, for the benefit of axes to grind, and all teachers institutes, Sunday School institutes, Christian Endeavor institutes. These are all important in their right places. But at our conventions they are sadly out of joint. Let us have time for careful deliberation, and the consideration of reports from committees, and above all let us have time to cultivate a brotherly spirit and to recognize the source from whence all of our blessings come. With the right proportion for everything and the right spirit we cannot fail to have a great convention.

W. T. Moore.

Columbia, Mo.

### AN EXHIBITION OF OUR STRENGTH.

The convention this year means very much for our cause in the East. The people in the East have heard that there is a people in the West called Disciples of Christ, but their information is mostly hearsay. In certain communities we are a practical force, but outside these, and in the East in general, we are only a possible force. Here on the frontier we have made somewhat of an impression, and for the most part a good one. The conventions this year ought to do for the Disciple of Christ in this community what the Pan-American Exhibition did for the City of Buffalo. The matter of numbers is not to be despised; in order to make our full impression, we should have great gatherings. But the thing of prime importance is the spirit of the convention. A fervent evangelistic spirit, truly catholic in breadth, and religious in its aims and motives, is the great desideratum. We must convince the East that we do not seek denominational extension or aggrandizement, but the Kingdom of Heaven, and that to the larger interests of the Kingdom everything else is subordinated. We want a convention great in numbers, but more we want one great in spiritual power. Niagara Falls will probably give us the former, but only the preparation of prayer can give us the latter.

E. M. Todd.

North Tonawanda, N. Y.

### TWELVE REASONS FOR ATTENDING.

1. To come in contact with the men and women of the brotherhood who come from the ends of the earth.
2. To look into the faces and hear the voices of the men of whom you have been reading in the religious journals.
3. To get away from your own local environment and see and know how other people do things.
4. To hear the best set of addresses to be delivered in America this year.
5. To get on fire with a zeal for the evangelization of the world.
6. To be enabled to return home as leaven to leaven the whole lump.
7. To attend the Lord's day services when a chance will be given to hear the most able men of the brotherhood.
8. To be present at the great communion service.
9. To show your interest in the business of the kingdom.
10. Because it is your convention and you ought to attend it.
11. Because you will enjoy a trip to Buffalo and Niagara Falls.
12. You will return home with an en-

possible without our conventions. The remarkable enthusiasm which characterizes them is not forced. It is the natural result of the record of great things accomplished and the vision of still larger things yet to be done. The spiritual uplift which comes to those who attend is beyond estimate. In all this lies the reason why every loyal worker should do all possible for a great convention at Buffalo.

W. W. Sniff.

Rushville, Ind.

### A HOLY DUTY TO GO.

Somehow or other there has arisen in the minds of the people an idea that the Missouri people have to be "shown" but an experience running over a good many years with people of other states, proves



A. B. Kellogg, Chairman of the Finance Committee.

that this is true of people in general as well as the poor Missourians.

Our people in the East, in proportion to the population and wealth of that great section of our country are insignificant. Millions of the people living in those regions are entirely ignorant of the existence of such people and especially of our purpose. One great reason therefore why our convention at Buffalo should be a great one is that we may not simply advertise our numbers but call the attention of the people to our purpose and plea. Nothing succeeds like success. If we can show by the largeness of our gathering and by the high character of the people who compose it, something of the measure of success that has attended this plea in the West we shall do much to advance our cause. We should count it not only a great joy but a holy duty to go to Buffalo in October.

T. A. Abbott.

Kansas City, Mo.

### CUT THE LONG SPEECHES.

We ought to have a great convention. We ought to have two or three great speeches, but very generally our conventions are loaded down with too many rather indifferent addresses, and even where they are excellent they are frequently entirely too long for good effect. Speaking broadly, no address should be read before the convention. If it is written, let it be thoroughly committed to memory. Addresses may be read before our Congress where we meet to think, but at our popular conventions

### WHAT WILL MAKE A GREAT CONVENTION IN BUFFALO.

The Annual Convention is the crowning event of the missionary year. The reports of the work done will be read and considered. Plans will be formed for larger work in the future. The missionaries at home on furlough will give some account of their stewardship. The new workers present will be introduced. The workers at home who have not met for a year or for a longer period will talk over all the ways that the Lord has led them and will give thanks at the remembrance of his holiness and goodness. A missionary convention is a time for joy and rejoicing.



Dr. B. G. Long, Chairman of the Publicity Committee.

The convention of this year will be the first ever held in the Empire State. The East needs to be impressed. The people of that section need to know who we are and what we are doing. A large and enthusiastic convention will make an impression such as cannot be made in any other way.

Thousands should begin at once to plan to go to Buffalo. Not only so, but churches and Sunday Schools and C. E. Societies and individuals that have not sent in their offerings should do so without delay. There cannot be a great convention without a great year's work behind it. If 10,000 people or twice 10,000 should appear in Buffalo and if the reports of the year did not show a decided gain, the convention would not be impressive. The on-lookers would say, "These people can meet in large numbers and can hold a great union communion service, but they have not demonstrated their ability to make great sacrifices and to contribute on a large scale to send the gospel to all the ends of the earth." If we are determined to have a worthy convention in Buffalo, let us see to it that the \$300,000 proposed to be raised for Foreign Missions is raised before the last day of September.

A. McLean.

Cincinnati, O.

#### Send Your Pastor to Buffalo.

Your church should send its pastor to Buffalo. It will make the convention more representative. It will redeem it from localism. It will hear his voice and have his vote. The servants of the churches who are at the head of our missionary societies need above all else

the united wisdom, the active co-operation in council as in work, the enthusiasm and the confidence a face to face fellowship brings. At Buffalo is the place to get it. Our conventions should not be mere mass meetings of those near and of those "able" to go from afar. They should not be places where crowds merely gather to hear "cut and dried" reports and listen to inspiring addresses. These things should be but in addition; there should be a representative body of pastors and workers to council, to amend and instruct, to present the great plans constructed from a multitude of wise councilors and thus by inspiring many through giving them an active personal part as fellow councilors send them home to put their own plans into effect with that enthusiasm no committee is able to put into its best devised plans. So send the preacher and make him your elected representative and add as many others as you can. Then demand reports from them. Demand enthusiasm from them. Demand a share in the councils with them. This is a great body, great like our nation, and thus beyond being represented in mass meetings. It must be represented in some manner and for each church to send its preacher is the best first step. Pay his way. It is a part of your business. The returns are yours. The interests of the church are yours. Your congregation is part of the one body, the brotherhood, and the "one body" has interests which must be conserved, a work to do as such, and it can be done for the churches only by the representatives of the churches and of all the churches.

Eureka, Ill.

Alva W. Taylor.

### PLAN TO GO TO BUFFALO.

#### HERE ARE THE RAILROAD RATES.

Concerning the rates to the International convention, we are authorized to state that the Trunk Line Association, which covers the territory east of Buffalo, has granted a rate of a fare and one-third on the certificate plan; that the Western Passenger Association, covering the territory west of Chicago and St. Louis, has granted a rate of one lowest regular first class tariff fare plus two dollars from points in the territory to Buffalo and return, date of sale October 10-12 inclusive, tickets good for return from

Buffalo until including the 19th; Central Passenger Association one fare plus one dollar, covering territory east of the Mississippi, west of Buffalo, north of the Ohio river, tickets to be sold October 11th, 12th and 13th, with return limit of October 19th. The New England Passenger Association has advised us that they have authorized the rate of one fare and one-third on the certificate plan. The Southwestern Association has granted a rate of one fare plus two dollars for the round trip. We confidently expect the Southeastern Association to make equally as good a rate.

The Trunk Line Association has made a special authorization of one and one-half cents per mile per capita between



Geo. H. Dunston, Finance Committee.

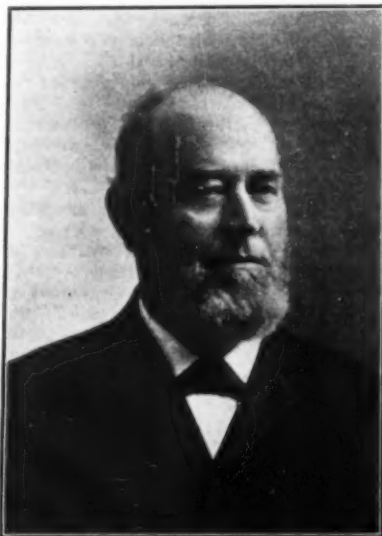
points visited for guaranteed party of one hundred or more going via New York, Philadelphia, and Baltimore to Washington returning direct to Buffalo within limit of ticket to Buffalo. Those desiring to take this trip should communicate with Brother George L. Salvely of St. Louis, who has been instrumental in organizing. These rates ought to insure us the largest attendance that has ever been recorded at any of our conventions.

Buffalo is just on the border of the territory wherein our great strength lies. This year the convention is held on eastern territory and in the state of New York, where we have long sought to make an impression. This ought to be another incentive to our people to assemble upon this rich Home Missionary territory.

Many people will avail themselves of the opportunity to take a trip to Niagara Falls, which is about an hour's ride above the city. Many will want to go to Canada; some will want to proceed to New York or Washington or Baltimore. Provision is being made for all these trips and we hope to announce arrangements for parties later.

We have reason to believe that this will be a year of great advancement in all departments of our co-operative work. The convention program has been completed and we confidently believe that the program which the Home Society will present this year has never been excelled.

Great activity is already apparent in all parts of the country among the railroad people and their representatives.



B. Williamson, Exhibits Committee.



Parties are being formed. Sidetrips are being planned. Committees are busily at work in Buffalo. If anyone desires information upon particular matters let him write to R. H. Miller, 255 West Utica street, Buffalo, who will refer his letter to the proper committee chairman for reply.

W. J. Wright, Corresponding Secretary.  
Geo. B. Ranshaw, Field Secretary.

### THE PROGRAM.

Outline of the Progress of The American Christian Missionary Society for the National Convention, Buffalo, N. Y., October 12-18, 1906.

All meetings of the American Christian Missionary Society to be held in Convention Hall. **Saturday Oct. 13**—2:30 p. m.—General board meeting of A. C. M. S. Program supplied by R. H. Waggoner, National Superintendent. **Sunday, Oct. 14**—11:00 a. m.—Preaching in all offered pulpits. All preachers are requested to preach missionary sermons. 3:00 p. m.—Union communion service. Convention Hall and nearby churches if necessary. S. M. Cooper and R. H. Miller, presiding. 7:30 p. m.—Preaching in all offered pulpits. **Monday, Oct. 15**—Sessions of the Foreign Christian Missionary Society. **Tuesday, Oct. 16**—The American Christian Missionary Society, S. M. Cooper, presiding. 9:30 a. m.—Prayer and praise service. Appointment of committees. Report of Board of Church Extension. Report of statistician. Report of Acting Board of American Christian Missionary Society. Report of standing committee on evangelism. Address—"God's Purpose and Plan in Home Missions," E. F. Daugherty, Wabash, Ind. Introduction of home missionaries, by Geo. B. Ranshaw, Field, Secretary. Address—"Higher Ideals in Christian Stewardship," by H. D. Smith, Hopkinsville, Ky. Adjournment. 2:30 p. m.—Song and praise service. 2:45 p. m.—Ministerial relief, report by A. L. Orcutt. Address—"The Oughtness of Ministerial Relief," by C. J. Tannar, Detroit, Mich. Address—"Evangelism," by J. P. Lichtenberger, New York City. Business session. Adjournment. 7:30—Song and prayer service. 8:00—Church Extension address, "Loyalty to the Loyal," C. S. Medbury, Des Moines, Ia. 8:40—Address by president of the American Christian Missionary Society, S. M. Cooper. Adjournment. **Wednesday, Oct. 17**—9:30 a. m.—Prayer and praise service. Address, "The Challenge of the Canadian Northwest," by Alex McMillan, Winnipeg, Man. Address, "The Greatest Mission Field in the World," S. T. Willis, New York City. Business session. Address, "The America of the Future and Our Contribution to It," by W. H. Sheffer, Memphis, Tenn. Final Adjournment. **Wednesday, Oct. 17**—Afternoon and night sessions by the affiliated interests. **Thursday, Oct. 18**—Excursion and outings.

### FOR THE EYE IN BUFFALO AND VICINITY.

**Resorts in and about Buffalo**—Niagara Falls, Toronto in palace steamers, Chautauqua Lake, Thousand Islands, Adirondack Mountains, Catskills and the historic Hudson River, the scenic Lake Country of Central New York, and Watkins Glen.

**The Parks of Buffalo**—Delaware Park, two miles in circumference, approached by miles of splendid parkways. The Front, overlooking the Harbor and Niagara

River and old Fort Erie, South Park and Botanical Gardens.

**Buildings and Residences**—Albright Art Gallery, the handsomest structure for its purpose in the world, Public and the Grosvenor Libraries, Historical Building, Post Office Building, the Milburn residence (where President McKinley died), the President Fillmore house the Wilcox residence (where President Roosevelt took the oath of office), the McKinley Monument, 74th Armory, one of the finest in the country.

**Industries**—Power plants at the Falls generating power for transmission throughout the state, the stockyards, second largest in the world, the Lackawanna Steel Plant, capital \$60,000,000, largest and most complete individual plant in the world, the great packing houses and elevators.

**Waterways**—Buffalo Harbor, Lake Erie, Niagara River, the Erie Canal, the locks at Lockport, Lake Ontario.

**Points of Historical Interest**—Scene of dramatic events in war of 1812. Scene



of Fenian Invasion, Fort Erie and Fort Porter, President Fillmore's tomb.

**Special Features of the Convention in Buffalo**—Daily organ recitals at Convention Hall, on mammoth Pipe Organ of the Pan-American Exposition, Netz Sisters Quartet, Male Quartet, excursions to the Falls and Power Plants and Lackawanna Steel Plant.

#### Headquarters, Convention Hall.

From depots or wharves take cars marked Convention Hall, or Main street cars and transfer to cars so marked.

#### Sessions.

Delaware Avenue M. E. Church—C. W. B. M., Friday evening, Saturday morning and afternoon.

Convention Hall—Y. P. S. C. E., Saturday evening. F. C. M. S., Monday. A. C. M. S. and affiliated interests, Tuesday and Wednesday.

Communion service Sunday afternoon.

**Excursion to Niagara Falls Thursday.** Hotel rates, \$1.00 and upwards.

Private homes, \$1.00, including breakfast.

#### R. R. Rates to Buffalo (Round Trip.)

Central Passenger Association—one fare plus \$1.00.

Western Passenger Association, S. W. Excursion Bureau and S. E. Passenger Association—one fare plus \$2.00.

Trunk Line and New England Passenger Association—one fare and one-third on the Certificate Plan.

R. R. tickets by way of Cleveland or Detroit, will be accepted on boat lines, either going or coming.

Address mail to 308 Marine Bank Bldg.

### FOREIGN MISSIONARY NEWS.

Last week the Foreign Society received a gift of \$1,000 on the Annuity Plan from a friend in Ohio. This was the second gift from this source and the number of the bond was 274. Also a gift of \$500 came in from a brother in Montana. The society hopes to receive a number of such gifts before the close of the current missionary year, Sept. 30th.

With sorrow we report the death of T. J. Arnold, one of the missionaries of the Foreign Society to China. He went out from England in 1889 and has been a very useful man, always kind and courteous to all with whom he was associated. He came to Santa Cruz, Cal., some months ago upon the recommendation of his physician, and not improving in health he went to England, sailing from New York August 8th. A cablegram from Liverpool announcing his death was received at the office of the Foreign Society, Cincinnati, August 21st. He no doubt reached Liverpool before the end came. He leaves a wife and six children. They were with him. The prayers of all the churches will no doubt be offered for the stricken family and also for the bereft missionaries in China and for the society he served so faithfully.

Prof. F. H. Marshall, who was under appointment by the Foreign Christian Missionary Society to go to Christiania, Norway, in September, is prevented from going by nervous prostration. His physician demands absolute rest. This is a great disappointment not only to the Foreign Society but to the mission workers in Christiania. His many friends will hope for his speedy recovery.

John T. Brown, of Kentucky, who has been having marvelous success in evangelistic work in Australia, reports a rising missionary interest among the churches in that land. He leaves Brisbane for Yokohama Japan, October 12th and will visit our missions in Japan and China and will reach India about January 1st. He is deeply interested in missionary work and his visits will be a source of encouragement and help to the workers.

The Foreign Society sends out a splendid body of new missionaries to the foreign field in September. They are as follows: Miss Genevieve Perkins of Des Moines, Ia., a graduate of Drake University, goes to Lu Cheo Fu, China. Miss Rose Johnson of Warrensburg, Mo., a graduate of William Woods College, Fulton, Mo., goes to Japan. Dr. G. E. Miller of Mowrystown, O., a graduate of the medical college, Cincinnati, O., and who has also attended the Bible College, Lexington, Ky., goes to Damoh, India. Miss Ella Ewing of Jacksonville, Ill., goes to Africa. She is a graduate of Eureka College, Ill. Geo. B. Bair of Shelbyville, Ind., who attended the Bible College, Lexington, Ky., and takes the degree of A. B., from Butler College, Indianapolis, Ind., goes to China. John Lord of Deer Island, N. B., who spent some time in Acadia University and also in the College of the Bible, Lexington, Ky., goes to the Philippines. Dr. W. C. Widdowson of Indiana, Pa., a graduate of the medical college at Louisville, Ky., goes to Africa. Miss Mary Frances Lediard of Owen Sound, Ont., goes to Japan. Raymond A. McCorkle and wife, graduates of Hiram College, Ohio, go to Osaka, Japan. F. L. Mendenhall, graduate of Auburn Theological Seminary, Auburn, N. Y., and wife go to China.

## Attempting Great Things for God

By W. T. Hilton

For fifteen months the church at Atchison was preparing for the meeting to be held by Charles Reign Scoville. At the beginning of our preparation many of our members thought the undertaking was a hazardous one. They had heard of the great meetings held elsewhere by Bro. Scoville, but they were sure such a meeting could not be held in Atchison. They felt also that the meeting would leave us under a heavy debt. Some said it was useless to build a tabernacle; they were sure that our church building, with a



W. T. Hilton, Pastor.

seating capacity of 400, would be large enough for all the crowds we could get in midsummer. But the preparation for the meeting went on; the tabernacle was built; its seating capacity was 1,500. It cost us \$350.

Bro. Scoville came on the 8th of July and left us on the 5th of August. The meeting resulted in 503 added to the

church. It cost us about \$1,650. The money was easily raised and we have a small surplus in the treasury. There is not now one person to complain of the cost of the meeting, and I have not heard a word of criticism concerning Bro. Scoville or his co-worker. The power of the gospel has been demonstrated. The eyes of Atchison have been opened. Under the teaching of the editor of our only daily paper there is much skepticism here. The Atchison Globe never intimates that men ever go to church. If they ever go it is only occasionally to please their wives. It was the editor of this paper who a few years ago gave his readers a rehash of Ingersoll's lectures under the head of "Lay Sermons."

In spite of all of this the gospel has won in Atchison. Night after night the tabernacle was not able to hold the crowds that came.

Brethren whose faith at the beginning was weak now confess that they were wrong.

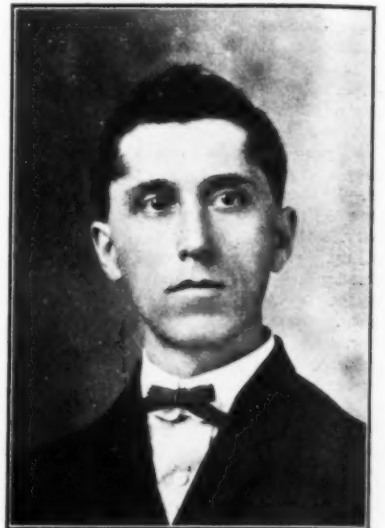
This is written in the hope that brethren in other cities may be encouraged to undertake large things for our God. When we plan our Christian enterprises upon a permanent stand basis, our returns will be upon the same basis. When we undertake great things for our God, he will give us great things in return.

For one thing above all others, I want to commend the work of Bro. Scoville. He works in the interest of the pastor and strengthens him with the congregation. There are evangelists who begin to find fault with the pastor as soon as they get on the ground. Bro. Scoville and I had daily conferences about the conduct of the meetings. He was always courteous and showed respect for my judgment. He frequently said that a meeting is never finished until the new members become assimilated, and in fact a part of the congregation. This can never be accomplished unless all the

members, both old and new, have confidence in the pastor.

This meeting leaves both our church and Bible school the largest in the state. Our responsibilities in caring for the new members are heavy, but we are getting the congregation organized and believe that we shall be able to bring all into active service.

Last evening, though it was one of the hottest nights we have had, our main auditorium was well filled for the mid-week service.



John L. Rose, Superintendent of the Bible School.

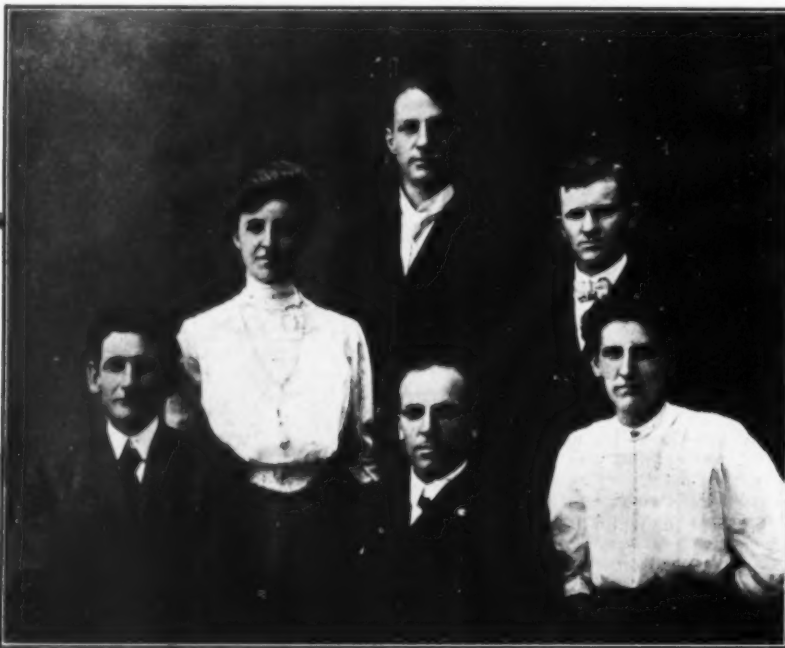
Since the close of the meeting we have been using the men who came in during the meeting to do the ushering and to care for the offering and the passing of the emblems of the Lord's supper.

Our old building is far too small for our needs and already a fund for a new building is started. Our people are united and happy and ready for larger things. They have adopted this watchword: "We will stand together. A modern church building in fifteen months."

### MEMORIAL GIFT TO THE CHRISTIAN WOMAN'S CENTENNIAL OFFERING.

A beautiful gift is beautiful at any season; but it is altogether lovely when it comes at an appropriate time, and the grace of fitness is added to the grace of giving. The memorial idea is the very heart of our Centennial movement, for our plans for celebrating this birthday of our church are all memorials to the great principles to which we have born witness for one hundred years, and to the fathers of our faith who first voiced them. The Christian Woman's Board of Missions is bearing its part in this anniversary by establishing and strengthening memorial missions at eleven points in seven different countries. How fitting a season then is this for making memorial gifts!

It has come into the heart of a loving daughter to do this gracious deed, Mrs. Maud D. Ferris of Detroit Mich., has given twenty-five thousand dollars to our new Missionary Training School at Indianapolis, in memory of her mother, Mrs. Sarah A. Davis, and it will be called in her honor, "The Sarah A. Davis Memorial Training School."



Mr. and Mrs. Percy Kendall and DeLoss Smith (standing). W. T. Hilton and wife and Charles Reign Scoville (seated).

This gift will be a beginning in many ways. It is the largest gift ever received by the Christian Woman's Board of Missions, and may be an inspiration to others to do great things for God. It gives assurance of starting the first Missionary Training School among the Disciples of Christ on a scale worthy of the enterprise. And it is the first memorial offering to our Centennial fund—may others claim a like beautiful ministry in the name and for the sake of their dear dead!

Ida W. Harrison,  
Centennial Secretary for the Christian Woman's Board of Missions.

#### A CALL TO MINISTERS.

Bible Study Sunday, September 9, or 16.

It is no longer necessary to urge the intelligent pastor to interest himself in the education of the members of his congregation for Christian activity. Neither is it necessary to remind him that there is no more stimulating influence toward that end than the church Bible class. Evidence of the recognition of this fact is found in the increasing number of organized Bible classes, the movement to enlist the entire body of young men in the Presbyterian denomination in a Bible study brotherhood, and the presence of Bible study classes in the large majority of Young People's Societies, St. Andrew Brotherhoods, etc.

Indeed so strong is the tendency that the conscientious pastor finds himself overwhelmed with the added responsibility which is imposed upon him by public sentiment and by his own enlarged

ideals. All the more welcome therefore are the attempts made by organizations, denominational and interdenominational, to enable the pastor to carry on the educational work of his church, with system and precision, according to modern educational standards, and yet without unnecessary waste of time and energy. In the autumn especially, when in all the activities of the church a new start is made, it seems difficult for the pastor to see all around his work, and to give to each enterprise its due proportion of prominence.

With this difficulty in mind, and in order to avoid the possibility of loss of time in starting so important a matter as the Bible study work of the church, as well as to give the largest publicity to the subject, in 1900 the American Institute of Sacred Literature with the co-operation of hundreds of ministers throughout this country and Canada, initiated a plan for setting apart one Sunday in September upon which the chief service of the church should be devoted to an address upon some phase of Bible study in its relation to the Christian life and the work of the church. This idea was so simple as to attract wide attention; it was adopted by many Christian organizations and has become with some of them an established custom.

It is not alone the church participating in it which is benefited by this movement. Through chance attendance upon the service and published reports of it in the local press the non-church-going community is called upon to note that the Bible is still a living theme, and that the reasons for studying it are not all such as should confine its careful examination to members of the Christian church. In all general plans of this sort, much is lost if no record of the movement is kept, in order that progress from year to year may be noted. For three years this record has been omitted, but it is interesting to recall that in the two years of which such a record was made by the institute the number of churches known to have participated in the movement increased from 900 to 2,500. Estimating as an average congregation for each of these churches 200 persons, we have an aggregate of 500,000 persons listening to this important theme upon the same day. Not only this, but every pastor presenting the subject was pledged to do his utmost to make permanent the results of the day's work in organized Bible classes.

In the United States 2,500 churches is but a small number. What results might we not expect should even a small majority of the total number of churches in this country and Canada join in the movement?

The institute in issuing the call for this year provides for all who register at its headquarters an intention to observe the day, various suggestions for the service, material to assist in preparation for it and suggestions of means for making permanent the results. There is no fee for such registration or materials. There are no denominational limitations to the movement. No minister joining in it assumes any further obligation toward the institute.

This call is to you and to every other minister whom you can assist us to reach. Will you not extend the call to every minister in your community, either personally or by sending us the names? If the stimulus is not so much needed in your own congregation, join with us for

the sake of the influence which you and your church may have upon the larger community of the church as a whole. Address immediately  
The American Institute of Sacred Literature,

Hyde Park, Chicago, Ill.  
Chicago, August, 1906.

#### CONGRATULATIONS.

[Following the announcement of last week of the inauguration of a new business management of the Christian Century Company, we have received the following communication from a Disciple of national reputation.—Editor.]

Chicago, August 24, 1906.

The Christian Century Co., Chicago, Ill.:

Dear Sirs—I want to congratulate you on getting W. F. Mulvihill as manager for the Christian Century Company. Mr. Mulvihill had charge of my campaigns



Oliver W. Stewart.

for the legislature and he was the business manager of The Voice during the days of its success, and has in many ways proven his good judgment, wisdom and discretion. You are fortunate in being able to secure his services, and I predict that he will do great things in his new position.

Yours truly,  
Oliver W. Stewart.

#### LEBANON, KANSAS, CHURCH.

Just a word to express my appreciation of the valiant little band of Christians at Lebanon, Kas. Their active membership numbered only about thirty, but they were in earnest from the beginning and supported the meeting in every way. The 54 men, women and children (there were only four children, I think) will always be very dear to us. It was a sad yet happy time when we came to say "good-by," though our acquaintance had been short—only two weeks. Sad in that we must leave, but happy because so many husband and wives had taken Christ into their hearts and homes to abide—their ideals changed and new resolutions made by which they were to be better fathers and mothers, men and women. We will not forget the last night of the meeting when 23 came to confess faith in Jesus Christ, and yet with our joy there was pain because some whom we hoped to reach did not find courage to obey their Savior. We pray that they may not put it off until it is too late. We will always remember the Lebanon church now numbering about 80 members and the two weeks of co-operation with pleasure.

DeForest Austin, Evangelist.  
Frank McVey, Singer.

#### GOOD NIGHT'S SLEEP.

No Medicine so Beneficial to Brain and Nerves.

Lying awake nights makes it hard to keep awake and do things in day time. To take "tonics and stimulants" under such circumstances is like setting the house on fire to see if you can put it out.

The right kind of food promotes refreshing sleep at night and a wide awake individual during the day.

A lady changed from her old way of eating to Grape-Nuts, and says:

"For about three years I had been a great sufferer from indigestion. After trying several kinds of medicine, the doctor would ask me to drop off potatoes, then meat, and so on, but in a few days that craving, gnawing feeling would start up, and I would vomit everything I ate and drank.

"When I started on Grape-Nuts, vomiting stopped, and the bloating feeling which was so distressing disappeared entirely.

"My mother was very much bothered with diarrhea before commencing the Grape-Nuts, because her stomach was so weak she could not digest her food. Since using Grape-Nuts she is well, and says she don't think she could live without it.

"It is a great brain restorer and nerve builder, for I can sleep as sound and undisturbed after a supper of Grape-Nuts as in the old days when I could not realize what they meant by a "bad stomach." There is no medicine so beneficial to nerves and brain as a good night's sleep, such as you can enjoy after eating Grape-Nuts."

Name given by Postum Co., Battle Creek, Mich.

"There's a reason."



# WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers

The church at Greeley, Colo., is planning for a meeting, to begin Sept. 2. Charles E. McVay will have charge of the music.

H. A. Easton is visiting relatives and friends in Charleston, Ill., and will give a children's cantata entitled "A Dream of Fairyland." He has some open dates. Permanent address, 6537 Parnell avenue, Chicago, Ill.

The annual offering for Church Extension begins next Sunday, September 2d. Make it a red letter day.

Mrs. S. G. Inman of our Monterrey, Mex., mission has recently passed through a successful operation after two weeks of illness in the Methodist hospital at Guanajuato. She will soon return to Monterrey.

The convention of the Twenty-fifth District of Ohio will meet at Fort Jefferson, August 30-31.

There are now 109 appeals that have come to our Board of Church Extension since March 1, when the board ceased granting loans for lack of funds. Inspiration enough for a great offering.

B. F. Hill of California, Mo., as evangelist and D. L. Sprague as singer, will hold a meeting in October at La Monte, Mo., where I. H. Fuller is doing valiant service as pastor.

If consecration and diligence characterize our offering and our sermons next Lord's day, we shall have the largest Church Extension offering in our history.

The Western Heights Church, of Atlanta, Ga., after a four-years' struggle decided that it was not wise to attempt to exist longer as an individual congregation and therefore disbanded on August 12. The twenty remaining members will probably unite with the First West End and Howell Station churches.

Plans are about completed and work will begin at once on a new building for the Central Christian Church of Houston, Tex. The church, when completed, will cost about \$40,000, will be made of St. Louis gray pressed brick, and its architecture will be distinctly classic. The building will face 72 feet on Main street and will be 123 feet in extreme length. It will have a total seating capacity of 1,400 persons, and will be one of the largest auditoriums in the city. The building is planned especially for Sunday school work. The Sunday school room is surrounded by 20 separate class rooms, and the whole may be thrown together as one vast auditorium whenever the occasion demands it. The church will be handsomely finished inside and out and its furnishings will be in keeping with its finishings. A. F. Sanderson is the popular and successful minister who has enthused his people in this progressive enterprise.

Everything has been done from the office at Kansas City that could be done for the Church Extension offering. The success of Church Extension day is now in the hands of the preachers and churches. Will the preachers lead the way?

A handsome new brick building will be dedicated next Sunday by the congregation at Armington, Ill. L. E. Chase as minister has led the church to the successful outcome of this new enterprise. The services will be in charge of F. M. Rains, who will deliver three addresses. A congratulatory meeting will occur on

Sunday afternoon when the new minister, John C. Lappin, and visiting preachers will speak.

The Tenth District Convention of Ohio will convene in Dayton September 3-4. That of the Twenty-third District at Lored, September 4-5.

A pipe organ, costing \$2,000 is being installed in the church at Chillicothe, Mo., and other improvements are being made upon the building. J. N. Crutcher, who ministers there, recently bought an abandoned church at Lock Springs, and organized a church. Bro. Crutcher continually manifests a commendable activity on behalf of weaker congregations near the large churches for which he preaches.

Pres. Burris A. Jenkins is spending the summer in the Northern woods.

The brethren at the Portland Avenue Church in Minneapolis are rejoicing in the beginning of the pastorate of P. J. Rice.

Among the recent members added to Professor Willett's Palestine Travel Study class, which leaves for the Holy Land in January, are A. C. Smither and wife of the Central Church, Los Angeles, E. W. Thornton and W. L. Porterfield, pastor and S. S. superintendent of the Long Beach church, and W. E. Conley, of the Redlands church. Several other Californians hope to go with the class.

Frank G. Tyrrell has established a law office in Los Angeles, Cal., and reports a rush of business even during the first ten days of his new work. He still continues his lecturing as occasion offers, and may preach some in the vicinity of his new home.

We are indebted to Bro. I. H. Fuller for a report of the county convention in Green Ridge, Mo., last week. Excellent addresses were made by Prof. W. J. Lahmon of Columbia, Mo., and J. H. Mohorter, Secretary of the Benevolent Association. W. A. Flite, minister at Windsor, Mo., spoke on Federation. His address was received with enthusiasm.

Geo. H. Hinnant, pastor at College Park, Ga., has given up his work with that church to enter upon a year's study in the College of the Bible, Lexington, Ky.

I. H. Fuller of La Monte, Mo., recently preached at Atlanta, Ia. During his absence D. L. Ammons of Plattsburg, Mo., occupied the pulpit of the La Monte church.

B. P. Smith, pastor of the West End Church, Atlanta, Ga., is spending his vacation together with his family, at their old home in Charlottesville, Va. In his absence his pulpit is being filled by members of the congregation.

Prof. Geo. A. Peckham of Hiram College, Hiram, O., was a caller in the Christian Century office last week. He is visiting his father and mother whose residence is in this city, and spending some days at the University of Chicago.

The Caldwell County, Mo., convention will be held at Hamilton, Mo., September 10-12. The program is very promising.

Send our hosts to the great gathering at Buffalo rejoicing because of a great offering for Church Extension. Take the offering next Sunday and keep taking it until your whole church shall have fellowship in this blessed ministry of the brotherhood. Reach your last man with

the opportunity to give. Be in earnest. Be awake. Hear the call of homeless congregations. The church which is helped now is the church which will live and thrive and in turn give herself of her men, her wealth and power.

The New Hartford, Ill., Christian Church, where J. D. Williams so successfully ministers, celebrated Aug. 19 as a day of great rejoicing. At an all-day basket meeting W. H. Cannon of Lincoln, Ill., preached two splendid sermons and raised \$415 to pay off the debt on the church property.

E. M. Smith of Centralia, Mo., has been spending his vacation in special study at the University of Chicago. He has had a most successful ministry of growing power during several continuous years of service in Centralia. He returned this week to inaugurate the plans for a most effective campaign during the fall and winter.

The Christian Century has the opportunity of putting some strong church in touch with a minister who has excellent reason for desiring a change of location. He is a man of much power in the pulpit and of great ability as a pastor and organizer. Address the editors.

Harry Walston who is the earnest minister in Hamilton, Mo., has secured the services of A. P. Cobb for a revival meeting to begin Sept. 11. The outlook for the meeting is a hopeful one.

W. H. Waggoner has been visiting Missouri churches and has held successful missionary institutes at Queen City, Hamilton, Kingston and Breckenridge. The outlook is good for a splendid year's work.

## DUBIOUS

### About What Her Husband Would Say.

A Michigan woman tried Postum Food Coffee because ordinary coffee disagreed with her and her husband. She writes:

"My husband was sick for three years with catarrh of the bladder, and palpitation of the heart, caused by coffee. Was unable to work at all and in bed part of the time.

"I had stomach trouble, was weak and fretful so I could not attend to my household—both of us using coffee all the time and not realizing it was harmful.

"One morning the grocer's wife said she believed coffee was the cause of our trouble and advised Postum. I took it home rather dubious about what my husband would say—he was fond of coffee.

"But I took coffee right off the table and we haven't used a cup of it since. You should have seen the change in us and now my husband never complains of heart palpitation any more. My stomach trouble went away in two weeks after I began Postum. My children love it and it does them good, which can't be said of coffee.

"A lady visited us who was always half sick. I told her I'd make her a cup of Postum. She said it was tasteless stuff, but she watched me make it, boiling it thoroughly for 15 minutes, and when done she said it was splendid. Long boiling brings out the flavor and food quality." Name given by Postum Co. Battle Creek, Mich.

Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

Bro. Joseph Keevil of Brooklyn, N. Y.

returned August 23 to his pulpit, after a vacation outing which took him for a part of the time to Paris, Ky.

The many friends of W. C. Hull of East Chatham, N. Y., who recently suffered a severe injury in a street car accident in Brooklyn, will learn with much pleasure that he is now in his home and rapidly recovering. It is possible, however, that many months may elapse before he may once more assume the duties of a regular pastorate. Brother Hull was formerly pastor in North Tonawanda, N. Y., where he was succeeded by Earl M. Todd. As a delicate and most thoughtful expression of the high regard for the former pastor and his wife, Bro. Hull was presented with a purse of five hundred dollars, the gift of the North Tonawanda church and pastor.

F. W. Emerson is well known, especially in Kansas, as one of our ambitious younger ministers. He is leaving that state to engage in prohibition work in Nebraska. Beginning January 1, 1907, he will assume the duties of district secretary for the International Reform Bureau. He will reside in Bethany, Nebr.

Dr. A. B. Clark of Buffalo, is about to remove, with his family, to New Rochelle, with a view to transferring his practice to New York City. The Richmond Avenue Church of Christ, of which Dr. and Mrs. Clark have, for some time, been most efficient members, sincerely regrets their going, but wishes them all success in their new surroundings and relations.

Luther E. Sellers, minister of the Central Christian Church of Terre Haute, Ind., was a visitor in the Christian Century office this week. He and his family have been enjoying a vacation visit in Michigan City, Ind., the former home of Mrs. Sellers. Bro Sellers is making careful preparation for his study and church labors during the fall and winter. He contemplates open air services as a part of his plans for the future. The enterprise of a new church edifice in Terre Haute will be vigorously carried forward and the building operations will commence next year. Plans are drawn for the most complete and best equipped church building in the city.

Asa McDaniel, who has faithfully served the congregation at Zanesville, O., has accepted a call to the West Side Church of Dayton. He has pursued a course of study in the Divinity School of the University of Chicago during the summer months and will take up the responsibilities of his new ministry September 1. We confidently predict a splendid future for the West Side Church.

Bro. E. D. Long of Angola, Ind., who has excellent references, desires a preaching point within reach of the University of Chicago. Address him at Angola.

Charles E. McVay, song evangelist, is in a meeting at Logan, Kan., with Otha Wilkison. Bro. McVay goes next to Greeley, Colo.

Prof. and Mrs. E. E. Faris have returned to Texas after some time in Chicago, where Prof. Faris was pursuing special studies at the University of Chicago preparatory to his teaching in Texas Christian University. Our Chicago churches made much use of Bro. Faris for missionary and other addresses and sermons. He is a splendid advocate of foreign missions. The impression made by him and Mrs. Faris was most favorable and hereafter we shall be more ready than ever to meet with warmest welcome our brethren from the great Southern commonwealth. Bro. Faris has the best wishes of the Christian Century as he assumes the duties of his professorship.

The church at Wellington, O., has been refreshed and given inspiration by a visit from H. C. Patterson of Indianapolis, who preached at both services Aug. 19. Wellington is characterized by a cordial spirit of union and church co-operation which has manifested itself in helpful union meetings of good spirit. On the occasion of Bro. Patterson's visit new evidence of this union sentiment was given when the Baptist church closed its house and joined in the services at the Christian church. H. F. Reed is our worthy minister in Wellington, who rejoices in this good feeling between the churches and seeks ever to promote it.

Chas. M. Fillmore, pastor at Carthage, O., passed through this city last week en route to Pentwater, Mich., for a very much needed rest. He expects to return to his field early in September to push the preparation for the Centennial campaign which the Carthage church will carry on for a hundred days beginning Sept. 23.



J. Ross Miller, Singing Evangelist.

O. D. Maple, evangelist, and J. Ross Miller, singer, will hold a tent meeting at Cairo, Ill., beginning Oct. 1, following their meeting at Gas City, Ind. They can hold a meeting for some church near Cairo to begin about Oct. 29.

A Chinese pastor said, "Matthew left the customs to follow Christ; shall I leave Christ to follow the customs?" He was offered more as a customs officer than he was receiving as a preacher of the gospel, and this was his answer.

## IMPORTANT NOTICE TO ILLINOIS SUNDAY SCHOOLS.

Illinois Sunday Schools are requested to observe Children's Day for Home Missions on September 30 this year, and not November 25.

Last year only eighty-three of our schools gave the boys and girls a chance to have fellowship in Home Missions as they had in Foreign Missions. Four hundred and twenty-six schools observed Children's Day for Foreign Missions. At least the same number ought to put the Home Mission opportunity in reach of the children who are to grow up to possess this country.

The reason most frequently given for the non-observance of Home Mission day in November was, "It is too near Christmas." Impossible to arrange for the day and Christmas Day in so short a time.

In conversation with Secretary W. J. Wright, I suggested that our Illinois schools be permitted to observe September 30 as Children's Day for Home Missions. He agreed heartily. Let us redeem Illinois from the reproach of only eighty-three schools.

In connection with the day the Annual Fall Sunday School Rally may be observed also. This will make it a high day. Rally all the school and community. Send to the Cincinnati office now for supplies, musical exercises, envelopes and money banks.

Will the Illinois ministers lend their enthusiasm to making this day notable? September 30, 1906, Children's Day for Home Missions for Illinois.

Marion Stevenson,  
State Superintendent Bible Schools for Illinois.

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## AT THE CHURCH.



### **The PRAYER MEETING** By SILAS JONES

#### **CHRIST AS A WORKINGMAN.**

Topic Sept. 12. Mark 6:3.

From A. B. Bruce, "That Jesus, before he began his prophetic career, occupied the lowly state of a carpenter, is of universal, permanent, and one may add, ever-increasing significance as a symbolic revelation of the Christian religion. It is by no means a merely outward fact, too trivial for mention in even the fullest account of so great a Personage. It has distinct and great ethical value, both as a biographical fact, and as a means of propagating Christian faith. How much that humble, yet not ignoble, occupation signifies as an element in the education of Jesus! What possibilities it provided of keen insight into the heart of human life, and what protection it afforded against the unrealities and insincerities attaching to more favored social conditions. Let us not rob it of its significance by remarking that to learn a trade was a fashion among the Jews irrespective of rank. The artisan experience of Jesus was more than a fashion complied with; it was a social necessity endured, Jesus was a real, not an amateur, carpenter, the difference being as great as between a volunteer soldier and one who engages in actual fighting. Then what a power lies in this one fact, Jesus a carpenter, to enlist for him the interest of the millions; the toiling multitude in every land and in every age can say: He is one of ourselves. He knows us, and we know him and trust him. He fought a good fight for us, for man stripped of adventitious distinction; all honor to his name. It was well for all reasons that the founder of a universal religion came up out of the humbler social levels with guaranteed sympathy for the many. And it is well that the fact has been distinctly stated in at least one Gospel, for "faith cometh by hearing."

The soldier thinks highly of his profession because it has been honored by Alexander, Caesar, Cromwell, Washington, and Napoleon. The lawyer tells you with pride of Demosthenes, Cicero, Marshall and Webster. Every profession, every occupation has its heroes. The carpenter may point to Jesus of Nazareth, and not only he, but all who labor with their hands may claim Jesus as a companion. If we can realize that Jesus was a carpenter, that he performed humble services for his neighbors, and that he earned his living by his trade, we shall regard those who engage in manual labor as favored of the Lord.

Can we think of Jesus as slighting his work? Can we for a moment believe that his main object was to draw his pay? Of course we cannot, and therefore many who ought to feel the inspiration of his example as they go to their daily task can not think of Jesus as being one among them, for they have not great thoughts of human welfare and happiness, but mean thoughts of their own pleasures. The common laborer does not reach his true dignity until he

sees in the products of his hand a contributor to social betterment and until he is unwilling to spend his strength in ways that are not beneficial to society. During the period of his ministry, Jesus, we are told, went about doing good. I am sure he was just as earnest in the work of a carpenter as he was in that of a teacher. He was among men to serve, and his service did not begin on the day of his baptism by John, he was a servant at Nazareth. He was anxious to do for his neighbors what he would have had them do for him, he took pride in doing honest work, and he rejoiced in the happiness he brought to others.

### **CHRISTIAN ENDEAVOR** By CHARLES BLANCHARD

#### **THE TRIUMPHS OF CHRISTIANITY.**

Topic Sept. 9th. John 12:32; 1. Cor. 15: 20-28.

One of the most marvelous of all the prophecies of the coming Christ is that found in the forty-second chapter of Isaiah: "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth. I have put my spirit upon him; he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged till he have set judgment in the earth: and the isles shall wait for his law. Thus saith God, the Lord, he that created the heavens and stretched them forth; he that spread abroad the earth and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the dungeon, and them that sit in darkness out of the prison house."

• • •

The note of triumph is in this message of the great evangelical prophet. It rings with the calm confidence of conquest. And the Christ when he came manifested the same confident manner. He was either what he claimed to be, the servant and son of God, or he was the supreme egotist and imposter of all the ages. The language, "And I, if I be lifted up from the earth will draw all men unto me" is the word of the Son of God or of a mad man, a raving lunatic, self-deceived and a deceiver of the race. Which do you say he was? Was he who spake as never man spake a fool and a fanatic? Answer!

His words have the calm assurance of the faith that overcomes the world—the faith of the Son of God. There is something simply sublime in the declaration of the prophet, "He shall not fail nor be discouraged till He have set judgment in the earth." The words of the Master to His disciples, "Fear not little flock it is your Father's good pleasure to give

you the kingdom," is the language of one with a sublime faith in the future amounting to genius—Yes, to divinity. Confidence in the future is the mark of the divine in us. If this be true then was Jesus the Christ, the Son of God, by right of His sublime faith in the future of His kingdom and the triumphs of the truth? Just before He went away He said to His disciples: "All authority is given into my hands: go ye, therefore, into all the world and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you: and lo! I am with you always, even unto the end of the world."

• • •

Viewed in the light of the great commission, which is the expression of His faith in the future and His confidence in the triumphs of the truth, Jesus Christ is the divinest being that ever walked the ways of men. And I affirm, apart from any theory of inspiration, leaving out the question of the immaculate conception, which seems to bother some, that this sublime confidence in the future marks Jesus of Nazareth as divine, the Son of the Highest, the Master of men and of all the ages; the one who shall rule until He hath put His enemies under His feet, and who shall reign King of kings and Lord of lords! The keynote of victory is in that grand old "Coronation":

"All hail the power of Jesus' name  
Let angels prostrate fall:  
Bring forth the royal diadem,  
And crown Him Lord of all!"

### **SUNDAY SCHOOL LESSON**

International Series

JAMES N. CRUTCHER

#### **JESUS ENTERS JERUSALEM IN TRIUMPH.**

For September 9—Matthew 21:1-17.

Of all the rulers of the earth, of all seers, prophets, teachers, Jesus stands separated and apart, and none of them were spoken of as "the man of sorrows" (Is. 53:3). Banquets and revelry, scepter and purple, they might have, but they could never enter into the spirit of One who felt the burden of the world's great shame, nor know its burden of sorrow. Jesus' entry into the Eternal City was not the result of any spasmodic effort on his part to have the people proclaim him the Messiah. His was the rule of peace. To refer to it as "an apparent concession to the fevered expectations of his disciples and the multitudes" is, I believe, to miss the mark. His entry into Jerusalem was in entire accord with his life, his teaching, his ministry and his kingdom.

It was in the early spring of the year 29 when the incidents of this lesson transpired. All four of the biographers of Jesus tell of this day's events, but all saw it from a different viewpoint. One writer declares that John, hearing the discussion of the approach of Jesus,



ran out with the multitudes from Jerusalem and met him on the highway. Possibly it was Peter and John who were sent over to Bethpage for the animal upon which Jesus was to make his triumphal entry into Jerusalem. They found all as he had told them, and brought the animal to him. The apparent reluctance on part of the owners to permit the use of the animal tends to show that they were not followers of the Messiah.

From the various bands of pilgrims bound to Jerusalem, from the followers of Jesus who made their homes in Jerusalem, and from the disciples who preceded him there, the news of Jesus' approach spread amongst the people of the city. The occasion gave the opportunity for which many devout Jews had been longing through the years, and to some it was the wedge that was to enter the midst of Roman power and give ascendancy once more to the chosen of the Lord. They cared little for the Man who was to lead them, but they were much concerned that somebody should lead them. With some it was but a day of pleasure and an opportunity to see the multitudes. In the company doubtless there were Pharisees and Sadducees, filled with enmity against Jesus, lawyers whose questions he had answered to their silence, and people healed by his wondrous power.

The multitudes met on the narrow mountain road, much to the surprise of the immediate followers of the Saviour, and after a while the procession wended its way toward the city. The King was at hand, and the hopes of years were to be realized. Palms and huzzas and shouts of victory! David's lineal descendant was coming into his own. And no longer should the Jewish heart be pained by the oppressions of pompous Roman governors and satraps. Marching legions would not now cause spasms of fear and hatred in the hearts of the common people. A new order was in the making, and the humble Nazarene was to be exalted to the throne of Israel.

The chant that broke the quiet of the Judean air was the old cry of the Jews. Hozanna, or "Save me now," and "Blessed is He that cometh in the name of the Lord." The application of the psalm was a mingling of praise and thanksgiving.

In the midst of the rejoicing of the Jews, the Pharisees could not hold their jealousies, and in their rage they cried out, "See how the world has gone after him." Men who have led the world's thought, and who have embodied great ideals, have evermore brought down on their own heads the calumnies and slanders of guilty men. It is true of Folk, is true of Phillips, of Lincoln, of Douglas, of Gladstone, of Cromwell, and all the prophets of the better man and the better day who have ministered to the needs of a sinful and perverse generation.

Men love books which please them better than those which instruct. They prefer being amused to being informed.—Dubois.

He who loves not books before he comes to thirty years of age will hardly love them enough afterward to understand them.—Clarendon.

God be thanked for books. They are the voices of the distant and the dead, and make us heirs of the spiritual life of past ages.—Channing.

## Among the New Books

### BOOK REVIEWS.

**The Chateau of Montplaisir.** By Mollie Elliot Seawell. Published by Appleton & Co., New York. 245 Pages. Price \$1.25.

The chateau in a lamentable state of decay became by inheritance the property of Louis Victor De Satour, who had no means with which to render it habitable. Chance threw him in the way of an elderly man of the same family name with an ample fortune and ambitions for a title and notoriety, which he sought to satisfy by an alliance with the legal owner of the property. The latter was to become by adoption, the nephew, and the uncle to be proprietor and guardian. In his changed circumstances a private secretary was considered indispensable, and a young lady was secured whose only recommendations were her charming manners and an obstinate persistence in leaving out a word in nearly every manuscript copied, "but then" she said "it was always such a little word it could make very little difference."

The complications resulting from it, however, soon made it apparent to the elder De Satour that a title had disadvantages, and he was glad to return to his former business, and comparative obscurity. There are many amusing episodes, and some interesting characters.

**A Soldier's Trial. A Story of the Canteen Crusade.** By General Charles King. Published by the Hobart Co., New York. 332 Pages. \$1.50.

The words of Brig-Gen. Frederick D. Grant, U. S. A., which appear on the title page, give the reader the key to the incident narrated in the book and furnish much food for reflection to those who sincerely have taken up arms against the so-called canteen evil. Gen. Grant says, "It is distressing that the prosperity of the keepers of vile resorts, is due to the activity of good and worthy though misguided citizens, who have succeeded in abolishing the canteen in the army." The book will be read with interest by those on both sides of the question.

**Health and the Inner Life.** By Horatio Dresser. Published by G. P. Putnam & Sons. Pp. 256. \$1.35.

Much is being heard now-a-days of Christian Science, which many people find satisfying and helpful. Others who do not would profit by the reading of such books as this. What we need to learn to realize in these days is the influence of mind over body. The present volume contains chapters on such subjects as "Mind and Disease" the "First Teachers," "Power of Thought," "Methods of Healing," etc.

**Alton of Somasco.** By Harry Bindloss. Published by Frederick A. Stokes & Co., New York. Pp. 354. Price \$1.50.

A story of life in British Columbia. The chapters are full of thrilling adventure, strong passion, intrigue and daring bravery. The hero is true, loyal and brave often misrepresented and misunderstood. The reader is carried into a new atmosphere, and a hitherto unexplored region. The love story is of unusual interest. We bespeak for the book a wide reading.

### BOOKS RECEIVED.

**Democracy in the Church,** by Edgar Heermance, Pilgrim Press, Chicago.

**Off the Rocks, stories of the deep sea. Fisher folk of Labrador.** By Wilfred T. Greenfell. Published by Sunday School Times Co.

### WHAT HAVE WE DONE TO-DAY?

By Nixon Waterman.

We shall do so much in the years to come,

But what have we done to-day?

We shall give our gold in a princely sum,

But what did we give to-day?

We shall lift the heart and dry the tear,

We shall plant a hope in the place of fear,

We shall speak the words of love and cheer,

But what did we speak to-day?

We shall be so kind in the after-awhile,

But what have we been to-day?

We shall bring to each lonely life a smile,

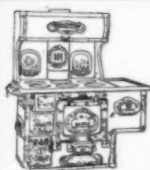
But what have we brought to-day?

We shall give to truth a grander birth,

And to steadfast faith a deeper worth,

We shall feed the hungering souls of earth;

But whom have we fed to-day?



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\$8.40 and up  
Oak Heaters  
\$2.90 and up



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## FROM THE FIELD

### TELEGRAMS

California, Mo., Aug. 26.—Forty-two additions tonight—168 in the Latham meeting. All adults but three. 88 grown men. Country congregation of 80 joins here, making a church of 248. Money being raised to build. Neither church nor Sunday school when we began. H. J. Corwine, the pastor at California inaugurated the work. He begins at Central, Toledo, O., September 2.  
Allen Wilson and Lintt Bros., Evangelists.

### COLORADO

Sterling, Aug. 18.—A correspondent reports that W. B. Clemmer, the enthusiastic pastor at Council Bluffs, Ia., is in a vacation meeting for the Mission church in Sterling, under the State Board. There were 16 confessions in the meeting when the report was sent and the meeting continues. Arthur Wake of La Junta is singing in the meeting with excellent satisfaction. A good minister will be wanted immediately. There are two preaching points with excellent prospects, fine schools and climate. Address Mrs. May Whittacre.

### GEORGIA

College Park, Aug. 18.—The two weeks meeting conducted by J. H. Hughes of Macon, Ga., closed with five additions, of which one was by confession. Brother Hughes won the deepest regard of the brethren at College Park, who regard him as one of our strongest ministers of the South.

Red Oak, Aug. 17.—Pastor J. E. Dodson is in a most encouraging meeting with home forces. So far in five days, there have been thirty-two additions by baptism and three by letter. Brother Dodson, himself, built the church house and commenced the work about twenty years ago, and in that time has seen about 1,200 put on Christ by baptism. Red Oak

is a historic congregation, the mother of five other churches in the same district.

Atlanta, Aug. 20.—At the First church, H. K. Pendleton pastor, there have been three additions by baptism and five by letter since last report. Brother Pendleton took his vacation in the spring, and remains at his post during the summer season pushing forward the church plans with characteristic energy and efficiency.

### ILLINOIS

Cairo, Aug. 20.—Evangelist O. D. Maple visited the Cairo church August 19, when there was one addition to the membership of the church.

El Dara, Aug. 20.—J. D. Williams has been preaching for the congregations at El Dara and New Hartford for three months. The churches have been reorganized at both points and the rising tide of church life is manifest in five additions at El Dara and \$415 raised on the church debt at New Hartford. The pastor and people are anticipating successful labors and great blessings for the future.

### KENTUCKY

Germantown, Aug. 21.—Mark Collis of Lexington, Ky., recently closed a meeting at Germantown, with seventy-three additions, forty-eight by confession, twenty-five by letter, statement and restoration. The success of this meeting was largely due to the efficient labors of the minister, C. E. Miller.

### KANSAS

Holsington.—There were two additions to this splendid church, August 23, one by statement and one by baptism. Both were strong men. F. M. McHale is the energetic pastor of this congregation.

Logan, Aug. 19.—There are only a few disciples in Logan but they are anxious to have their share in the labors of an advancing cause. They are in a meeting with Otha Wilkison as evangelist and Charles E. McVay as singer. The meeting begins auspiciously with large audiences.

### MICHIGAN

Detroit, Aug. 13.—There have been eight additions at the Woodward Avenue church since the last report.—S. G. Fisher, pastor.

### MISSOURI

Kingston, Aug. 21.—Edwin T. Cornelius, the ambitious pastor, is in the third week of his protracted meeting. There have been six additions to date. The singer is Oscar Marks of Canton, Mo.

Chillicothe, Aug. 21.—There have been five additions to the membership of the church during the month of August. James N. Crutcher leads this church in its continued progress to larger things in church life and labor.

### NEBRASKA

Havelock, Aug. 21.—De Forest Austin, evangelist, and Frank McVey, singer, are in a most promising meeting. They have ten additions the first week as the tangible result of the labors of the church and these tireless evangelists.

### THE CHICAGO CHURCHES

E. B. Cross preached last Sunday for the new congregation at Maywood.

Parker Stockdale, who has served the Jackson Boulevard church as supply pastor for four months, was called last Lord's Day to the permanent pastorate of the church. In vacation season audiences have been splendid. Church and pastor face the activity of the fall months with enthusiasm and large hopes of fine fruitage of their labor.

W. F. Rothenburger of the Irving Park church, and his wife, left this week for a trip upon the great lakes. They will spend three weeks at Mackinac, Snow Islands, Ashtabula and Cleveland, O. In the absence of the pastor, the Irving Park audiences will be addressed next Sunday by Miss Kate Flagler and Miss Louise Glass, who are home on a furlough after several years of service as independent missionaries in China. They were formerly members of the Irving Park congregation.

Pastor A. W. Fortune of the Garfield Boulevard church has returned with his family from a season of rest in Ohio.

The tent meeting of the West End church has closed. It was very successful for the period of the year, resulting in about twenty-five additions to the congregation. A church house owned by the Presbyterians has been rented on the

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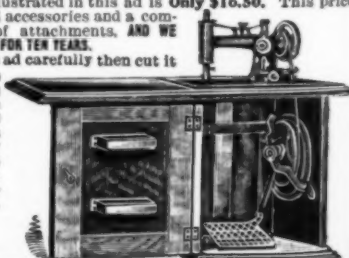
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corner of Congress and 42d avenue. Sunday school will be held at 3 p. m. and Bro. Sumner T. Martin, city evangelist, will preach at 4 p. m. every Sunday. He has moved to 2136 Congress street, which will be his permanent address.

C. J. Sharpe, minister at Hammond, Ind., has closed a three weeks tent meeting in Whiting, Ind., which resulted in 57 additions to the church. On August 19 a basket meeting was held in which neighboring congregations participated. In the afternoon E. B. Cross preached the sermon to a large and much interested audience.

The Cook County W. C. T. U. will hold its convention in the First Methodist Church of Chicago, September 24th, 25th and 26th. Arrangements are being made by the President, Mrs. R. K. Hill, for an excellent session. It is the purpose of the union this year to have in connection with the convention a temperance exhibit in which various churches and organizations are invited to take part. It is hoped that much good will be accomplished as a result of this unique feature of the convention.

#### ILLINOIS STATE CONVENTION Paris, Sept. 10-13.

##### DIRECTIONS. Place.

The place of the convention, Paris, is on the Terre Haute & Peoria (Vandalia Line), and two lines of the C. C. C. & St. L., Danville to Cairo, and St. Louis to Indianapolis, in Edgar County.

##### Railroad Rates.

A rate of one fare and a third for the round trip is granted by both the Central and Western Passenger Associations from all points within the state where the regular fare is seventy-five cents or over, and from St. Louis, Mo. You will pay full fare going, and will be returned at one cent per mile, provided you return by the same route.

Take a receipt from the agent for every

ticket you buy, stating that you are going to attend the State Convention of the Illinois Christian Missionary Society. If the agent says he has no instructions take his receipt anyway. Do not take "No" for an answer, for you are entitled to a receipt whether he has instructions or not.

This rate will not be good unless One Hundred or more full fare Railroad Certificates are presented. Clergy tickets are not counted.

Your Railroad Certificate will not entitle you to buy a reduced rate return ticket unless it is signed by the Joint Passenger Association Agent who will be at the convention, and he will charge you 25 cents for signing it.

##### Lodging and Meals.

The church at Paris will provide lodging and breakfast free to all visitors and delegates, and dinner and supper at the usual rate of 25 cents.

##### Convention Expenses.

Our State Society is at considerable expense in matters connected with the convention. In order to divide the burden and give all a share in bearing it we ask each congregation to kindly give One Dollar for this purpose. It is a small gift but it means much to our work. Just One Dollar, brethren. Please send it, or bring it with you.

Let the ministers or elders please read these directions to their congregations, and be careful to make every point clear!

J. Fred Jones, Field Secretary.

W. D. Deweese, Office Secretary.  
Bloomington, Ill.

#### EASTERN PENNSYLVANIA.

On the evening of August 21, at the Church of Christ of Westmoore, Pa., (across the river from this city) a very interesting and impressive special service was held. It was the occasion of the baptism, fellowshiping and setting apart to the ministry among us of a very worthy and able young man, Brother Arthur Santmeir of White Haven, Pa., who is at present laboring as missionary teacher under the auspices of the Canadian Methodist Church among the Cree

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While the unusual rains seriously interfered with the attendance of transient visitors, the number of those located on the grounds was greater than ever before in the history of the assembly.

Being located on the main line of the Chesapeake & Ohio Railroad, easily accessible from north, south, east, west, and possessing many natural advantages, such as pure springs, charming mountain scenery and shaded groves, it is deservedly popular. Realizing the needs that have presented themselves with the growth of the assembly, it was decided that the management should undertake further development and enlargement of the assembly grounds. Buildings to accommodate the increasing attendance are to be erected. The grounds are to be improved in keeping with the spirit of progress and the Chautauqua idea. Those attending this gathering have the advantages of not only the best railroad connections, but also telephone and telegraph connections. Cottages can be erected at a moderate cost, while a few may be rented. Those desiring to attend next session should begin to make their arrangements now. Write to C. M. Houston, Rochelle, Va., for particulars. Let the brethren throughout our brotherhood consider the eastern convocation and spend ten days in one of Virginia's most charming and favored sections.

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### FROM WISCONSIN'S SECRETARY

Upon invitation of the Union church at Waupun, I visited them and preached in their church morning and evening, Aug. 5th.

This congregation is a union of the regular Baptist, Free Baptist and Christian churches of that place, which began thirteen years ago. They have a property worth \$15,000, and are a force in that little city of 3,000 people. Up to the present their ministers have been Baptist, but now they are pastorless and are looking for a Disciple to minister to them. With our 100 years' training in Christian unity, we ought to be abundantly supplied with preachers for such places.

I went from Waupun to Monroe, where there is another union of the Baptists and Disciples, with Bro. Berkey leading them. The united congregation is doing much better work than either or both together did before the union, which is evidence that we have been correct in our contention for Christian unity. They, with the other churches of the town, are in a union effort, with Scoville and Smith as evangelists. The meeting was but three days old, but it gave promise of success even then. With the demand of the last ten years for evangelists for union meetings, it is a wonder that we have not furnished more of them. Being human, we may have mistaken our course and taken the war-path, which would disqualify us for aggressive work when the era of peace began to be ushered in. God said to David, "Thou shalt not build a house for my name, because thou art a man of war, and hast shed blood." Is it possible that the warlike methods used so much by the Disciples of Christ in carrying forward their special work, in so many instances destructive of spiritual life, will necessitate a new movement for the building of the great united temple of Jesus Christ. Love was the great commandment of the law, and it appears to be emphasized above all else in the dispensation of grace. Possibly we have placed the emphasis upon a neglected truth, and in our eagerness to carry forward our mission, have failed to love those we have been teaching, so have driven them from us, even while teaching them the lesson. They have now practically learned the lesson we came to teach them, but do we love them enough to draw them to us, or will they trust us far enough to allow us to lead in the practice of the lesson, a thing we should be best fitted to do? I trust our great evangelists will see their opportunity, and adjust themselves to the new conditions. If they do, and we all will follow them, I believe the problem of Christian unity will speedily be settled, and then we will enter upon an era of revivals such as will surprise the most optimistic. If we fail now, it will require a new movement; and if so, will we be a people after God's own heart, who will, like David, step gracefully aside and give the work up to our successor?

H. F. Barston.

Ladysmith, Wis., Aug. 17, 1906.

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Married, August 15, 1906—At the Christian parsonage, Hoisington, Ky., O. L. Gregg and Mary E. Yensen F. M. McHale officiated.

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"I don't," replied the other man. "I think there's a temperance lesson in it. Directly after the first taste of wine the ship takes to water and sticks to it ever after."

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"Where do you live?"

"Nowhere."

"And where do you live?" said the judge, addressing the other.

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Freddie went to the country with his father and mother for a month's stay. The lad had been always used to city life, and naturally saw much in the country that was new and surprising. One day a circus came to the village. He, with the other boys, was permitted to watch the circus men at work.

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## We will honor your sight draft any day

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## Read This Great Offer

The regular subscription price of the Christian Century is \$1.50. The regular commission is 40 per cent. We now propose that *if our friends will, before Sept. 15, promise that during the next two months they will honestly try to secure an aggregate of at least 5,000 new subscriptions, we will make a special rate of \$1.00 per year each in clubs of five or more, and in addition, WILL PAY 50 CENTS IN CASH FOR EACH SUBSCRIPTION.*

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